



IF a dumb Beast cou'd Natures Silence break,
 And *Balaam's Ass* at Heaven's Command cou'd speak
 Let's wonder less, that the same God cou'd reach,
 The Voice of *Ravens* his great Truth to Preach.
 But 'tis his own kind Call, no less a Grace,
 Than to invite us his Rich Peace t' embrace.
 Union and Love, (Oh happy *Israel!*)
 When in Thy Gates such Heavenly Guests can dwell.

V O X - C O R V I :

O R, T H E —

Voice of a Raven;

That Thrice spoke these Words
distinctly.

*Look into Colossians the
3d. and 15th.*

The Text it self look'd into, and open-
ed, in a *Sermon*, Preached at *Wig-*
more, in the County of *Hereford*.

To which is added,

Serious Addresses to the People of this
Kingdom ; shewing the use we
ought to make of this *Voice from*
Heaven.

By *Alex. Clogie*, Minister of *Wigmore*, &c.

Licensed according to Order.

Matth. 21. xviii.

*And Jesus saith unto them, Yea, have ye never read,
Out of the Mouths of Babes and Sucklings, thou
hast perfected Praise.*

London, Printed by *W. B.* And are to be sold by
Tho. Norris, in the first Court on the Left
Hand, without *Aldersgate*, and by most Book-
sellers in *London* and *Westminster*. 1694.

T O T H E

Christian Reader.

THis following Discourse is presented to thy Perusal, under a double Recommendation, not only as containing so Evangelical a Blessing, (as the Peace of God in the Text) offer'd to thee; our heartiest endeavours for the obtaining whereof, is so much our highest Christian Importance and Duty; but likewise more particularly the Occasion that gave the Reverend Preacher the choice of this Text; which first in the plain matter of Fact take as follows.

On the 3d. of February, 1691. about Three in the Afternoon, this Reverend Divine, a Person of the venerable Age of Eighty Years, and Forty of those a Laborious Teacher of God's Word, in the Parish of Wigmore, in the County of Hereford, being in the Hall of his own House, being with the Pious Matron, his Wife, some Neighbours and Relations, together with two small Grand-Children of

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his, in all to the number of Eight Persons ; Thomas Kinnerley, one of the said Grand-Children, of but Ten Years of Age, starting up from the Fire-side, went out of the Hall-Door, and sate himself down upon a Block, by a Wood-pile, before the Door, employing himself in no other Childish Exercise than cutting of a Stick; when in less than half a quarter of an Hour, he returned into the Hall in great Amazement, his Countenance pale, and affrighted, and said to his Grand father and Grand mother, Look in the Third of the Colossians, and the Fifteenth, with infinite Passion and Earnestness, repeating the Words no less than three times ; which Deportment and Speech much surprizing the whole Company, they asked him what he meant by those words; who answered with great Ardency of Spirit, That a Raven had spoken them Three times from the Peak of the Steeple, and that it look'd towards W. W.'s House, and shook its Head and Wings thitherward, directing its Looks and Motions still towards that House. All which words he heard the Raven distinctly utter three times, and then saw it mount and fly out of sight. His Grand father hereupon, taking the Bible, and turning to the said Text, found these words. And

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And let the Peace of God rule in your Hearts, to the which you are also called in one Body; and be ye thankful. Upon reading whereof, the Child was fully satisfied, and his Countenance perfectly composed again.

Now, as the Voice of a Raven, to speak in such a marvellous manner, may seem an incredible Relation, especially in an Age of such little Faith, yet we do here offer these serious Considerations for the Manifestation of this real, though amazing Truth. First, What may stagger some People, viz. That the greatest; and indeed only Authority in so weighty a Concern, is only from the Testimony of a Child, of but Ten Years old, is upon due and full Examination, one of the strongest Arguments of an undoubted Truth. For first, here were no less than Eight People, of honest Credit and Reputation, that heard this Declaration of the Child, and were all Witnesses and Observers, both of the Childs Countenance, Gesture and Behaviour in the whole thing. Now, tho' but a Child of no more than Ten Years, to come running from his Play, with so alter'd and changed a Countenance, and so much Vehemence of Spirit, and Earnestness of Expression to
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press an aged Grand-father and Grand-mother to so serious a work, as the search of a particular Text of Scripture, had something extraordinary in it.

Now, had any Person of riper Years or any other single Authority, come in the like manner, and with the same Vehemency, advised the Inquiry into such a Text and given any such credible Relation of hearing a Raven speak, here might have been some Grounds of Suspicion in the Veracity of such a single Testimony; for at those elder Years, the change of Face, and passion of Expression, might possibly be Vizard and Artifice, and consequently afford matter of Doubt and Scruple. Nay, possibly a Person of Maturity, as knowing the Feuds and Fairs of the Family, towards which the Raven directed this Text, might, even out of a good and honest design, have feigned such a Relation, as thinking thereby to have reconciled the long Disunion and Discords of a Neighbour's House, by so amazing a warning-piece for Peace and Concord, as coming from the Mouth of a Raven, tho' in reality a Fictitious story. But in the case of a Boy, all this shadow of Doubt is utterly removed; for, both the forementioned
change

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change of Countenance, and importunate Earnestness, together with the Child's constant Asseveration of the Truth of this astonishing Accidents were all beyond the capacity of a Child, to feign or counterfeit, as being a Masque, morally impossible for his young Face to wear: And not only so, but the matter and manner of his Delivery were Alien to his Tears; for a poor Infant, then out of doors a whittling of a Stick, or some such piece of innocent Childhood, to come running home on such an important Errand, (as indeed no less than a Message from God, take it in all the Circumstances) was beyond the possibility of Art or Cunning. And moreover as a thing done at Noon-day, here was the plain and sensible Conviction, both of the Child's Eye and Ear in the case, and not as people in the Dark, many times frightened and Bug-bear'd into the seeing imaginary Chimeras and Fantoms.

To sum up the Evidences therefore; Here is possibly a full Testimony, even to demonstration it self: And undoubtedly, the Almighty was particularly pleased to deliver this unusual Warning from Heaven, only to the Ear of a Child, that Innocence and Simplicity might be the greater and stronger Commissioner of his Divine Will and Pleasure, on such an occasion.

Now,

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Now, the Reasons why this Reverend and Pious Divine has appeared thus in publick, and so long after (now above Two Years since) the thing was done, are these: As a modest sober good Man, it never entred into his Thoughts of appearing in Print, as contenting himself, with doing his Duty to God, in teaching of his Flock at home, and preaching Christ, and him Crucified within his own Precinct and Province, the care of those Souls under his Tuition, being the ultimate of his VVork and Study, where accordingly he took occasion to lay hold of so Heavenly an Admonition, and Preached to his Parishioners, on the very Text, so warn'd by the Voice of a Raven; but when in a remoter station in the Country, he had understood that several little trivial Penny-Books and Ballads had been printed, and dispersed here in London, giving a Narration of the said wonderful thing, and considered that so great a Truth was published in such a manner hereupon, as he very well knew; how many Notorious Fictions, and Fooleries, are daily imposed upon the VVorld in such trifling Pamphlets; (scarce one in three truth) Therefore, to rescue this serious Narration, from falling under Scandal and Reproach,
from

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from such a Publication, as such may render it doubted and suspected, be perswaded himself, together with the prevailing importunity of Friends, to let this Discourse of his, (contrary to his usual modesty,) be made publick in the VVorld, as indeed, hoping in some measure to do some good Christian Service therein, as far as lay in his Power.

'Tis on this Account (Christian Reader) that this following Discourse is presented to thy Hand, and under such Credentials, 'tis hoped (with the Grace of God) that the seasonable Precepts contained therein, may be of Efficacy and Force, to work a lively sense in thy Heart, of that just and high value we ought to set upon the Peace of God, here offered by the Apostle to thy most earnest seeking and desire: And withal, though this Voice of a Raven, thus Commission'd from above, in the utterance of such a Heavenly Admonition, seemed to direct his stupendious Language, to a particular private Family, (which Private Family, through God's great Goodness and Mercy, have since received the wonderful effects of the said Heavenly Admonition, being all reconciled and united in a most perfect Love and Amity,) undoubtedly

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doubtedly the purport of that Language, so marvellous in our Ears, had a further and larger Extent, as being indeed a general Awakening Alarm to all Mankind, Union and Concord, being the fairest and largest Branches of that greatest of our Divine Apostolical Instructions, Charity. Most certainly this wondrous Warning-piece, though more immediately pointing to a single Family, was intended for an Universal Call, and Thou, and We, and all the Professors of Christianity, are thus called by a gracious God (from the highest to the lowest, from the Cottage to the Throne,) to Unity and Love, as the effectual means of attaining the Peace of God, which is the Fundamental and Basis of our Happiness, both in this World, and the World to come, the Blessing both of Heaven and Earth.

As such therefore, (kind Reader) be pleased to accept it; and if it may be any ways instrumental towards that great end, the obtaining the Peace of God to thy Soul, the Author has his Labour, more than rewarded. And so Farewel.

C O L. Chap. III. Ver. xv.

And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful.

THese Words (well Beloved in our Lord) have ever since run in my Mind, since we were in so unusual and miraculous a manner directed unto them, by the *unsearchable wisdom of God*, that doth nothing in an extraordinary way, but for most excellent Ends and Purposes: And although the more I have thought of them, the more Difficulties have presented themselves unto me, insomuch that I have endeavoured to remove my Thoughts from them, to some other place; yet I know not how, I have been still rowled back to them again: for to use the words of the Prophet, *They were in mine heart as a burning fire shut up in my bones, and I was*
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weary with forbearing, and I could not stay, Jer. 20. 9.

I resolved at length, to make them the ground of my Speech to you at this time, which the Lord grant may be with as much profit to you all, as both I bring desire unfeigned, and the Scripture it self affords occasion there-to. And that indeed is very remarkable in many regards.

They are first the words of God, not only as all other holy Scripture, from Divine Inspiration, *2 Tim. 3. 26.* in wch sort, the words of holy men, yea, of wicked men, yea, of wicked Spirits themselves, at least, as far forth as to the recital of them, are the words of God; but these of my Text have been pointed at of late, by a new Inspiration from God in the Mouth of a Raven, in a distinct and audible Voice. He that spake of old from Heaven on Mount *Sinai*, in the sight and hearing of all *Israel*, hath commanded us to look seriously into this Scripture. If *Paul* said to King *Agrippa*, *That he was not disobedient unto the heavenly vision, Acts 26. 19.* Why should I or you be disobedient to the heavenly Voice of this Text? and not say with the *Psalmist*,
I will

I will hear what God the Lord will speak, for he will speak peace unto his people, and to his Saints, Psalm 85. 8. (Never more necessary than in this Contentious Age) but let them not turn again to folly.

Now because this Voice came not because of me, or the Childs sake only that heard it, but for your sakes also, and for *all that are a far off*, Isa. 57. 19. that are concerned with us in this *peace of God*, I will endeavour to look into, and open this Scripture unto you, that all that have an Ear to hear, may hear with Reverence, what the *Spirit of God speaks to the Churches* in it; that we may not let it fall to the ground.

1 Sam. 3. 19.
Rev. 2. 17.

That which *Chrysostom* hath in his Entrance to entreat upon this *Epistle*, seems to me not untruly, nor unfitly said: These *Epistles* which the *Apostle* writeth out of Prison, (such as are to the *Ephesians*, whereto this hath wonderful likeness to the *Philippians*, to the *Hebrews*, to *Philemon*, the 2d. to *Timothy*) have I know not what, more than ordinary Portion of the Power of *Pauls Spirit* appearing in them; 1. Whether because he was now come near to

the end of his Life, and so the Graces of God's Spirit in him to perfection. Or 2. that *Afflictions* have a special power to enlarge our hearts, and make them apt for heavenly Exercises; (as indeed the Truth never thrives better than under the Cross.) Or 3. that the *Auditor* now conceives *Paul*, (as the same *Chrysostom* speaks) like a noble Conquerour, Inditing or Writing amidst his slaughter'd Enemies, amidst his Trophies, the durable Monuments of his Glory.

Now, if you please, I will add a word or two, touching the *Argument*, or general scope of this whole *Epistle*, before I come to the particular handling of the *Words of the Text*. It may appear by that which the *Apostle* writes in the *Second Chapter* and *first Verse*, that these *Colossians* were not Converted by himself. He writes thus: *For I would that ye knew what great Conflict I have for you, and for them of Laodicea, and for as many as have not seen my face in the flesh: They were then Converted by the Ministry of some other, possible by Epaphras, whose Preaching he mentions, verse 7th. of the First Chapter; as ye also learned of Epaphras our dear fellow servant, who is for you a faithful Mini-*

Minister of Christ. Yet (the common case of all the Churches at that time and almost of all times alike) *Satan* left no Stone unmoved to disturb them, and corrupt the Truth they had received, with Men's Traditions and Inventions; so hard a thing it is to keep us to the Simplicity that is in *Christ Jesus*, as the *Apostle* speaks, 2 Cor. 11. 3.

The *evil Seeds* that were scattered by his *malice* and *curiosity* of his *Ministers*, were those about *Meats*, Observation of *Times* and *Days*, *worshipping of Angels*, and the like: whereof in the latter end of the Second Chapter. The *Apostle's* purpose then in this *Epistle*, is, to recal them first to *Christ*, and his sufficiency of *Redemption*, &c. Secondly, To stir up their minds to the practice of the duties of *Love*, and the shewing the fruits of *Sanctification*, unto which two Heads this whole *Epistle* (setting the wonted Complements of Salutation, Entrance and Conclusion aside,) may fully be reduced. Now since we know the general Scope of the *Epistle*, let us come to these words that were read even now, and their Connexion with the foregoing.

The *Apostle* in the 12th *verse* of this *Chapter*, with courteous and alluring language, in the terms which he gives these *Colossians*, styling them, *The Elect of God*, *holy and beloved*; and that which hereby he would work them to, commends unto them fundry and divers Duties of *Christianity* to be practised, and hath opened a rich Wardrobe of certain *Excellent Vertues* to put on, and cloth our selves withal, as parts of *Sanctification*. Put on (saith he) *bowels of mercies, kindness, humbleness of mind, meekness, long-suffering*: Five Duties near of affinity together; the last whereof, *long-suffering*, he sets forth by two acts of it, and by the worthiness of the Pattern out of which it is taken, *verse 13. Forbearing one another, forgiving one another; if any man have a quarrel against any, even as Christ forgave you, so do ye.* Which words of the *Apostle* do to us declare, That our Lord *Jesus Christ* himself, as always, so eminently in his *Passion* was thus clad and invested; a great inducement to us, to like either the *Stuff* or *Fashion*, whose whole Life ought to be an Imitation of so great an *Author*, as he speaks; *For I have given you an example, that you should*

shou'd do, as I have done to you, John 13. v. 15.

The *Apostle* hath not yet done, but persists in the same *Argument* in the 14, and 15 *verses*, which are a Declaration of the formerly mentioned Duties of *meekness and long-suffering*, wherein (you see) are contained *three Vertues* more exhorted unto, *Love, Peace, and Thankfulness*, verse 14. *Love*; and above all these things, *put on Charity which is the bond of perfectness*. As if he had said, Besides all the former (as continuing in the manner of speaking, taken from Apparel) aloft over all these, as an upper Garment, *put on Love which is the bond of perfectness*.

Now in the 15th *verse* which I have read unto you, the *Apostle* calls the *Colossians* to two Duties of *Sanctification*, *Peace and Thankfulness*: and first, of *Peace*, an Argument always worthy to entertain us, the very Name whereof is sweet, the thing it self not only delightful, but healthful, sweeter than *honey and the honey-comb*, including all good, by Scripture-use, and all Blessings that God will bestow upon his People, as the *Psalmist* concludes the 29th *Psalms*; *He will bless his people with*

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peace, all happiness, outward success, and prosperity.

Touching the Sense and meaning of these words, that we may proceed on good ground, and the better understand the whole Order and Web of the Discourse.

The *Peace of God*, here spoken of, is not properly, *Peace with God*, Luke. 19. 38. whereof the *Apostle* speaks, Rom. 5. v. 1. *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ*: and John 14. v. 27. *Peace I leave with you, my peace I give unto you, not as the world giveth, give I it unto you.* But peace with men, which we are bidden to hold withal, if it may be, Rom. 12. ver. 18. *If it be possible, as much as in you lyeth, live peaceably with all men.* The peace one with another, which he would have us to keep, as Heb. 12. 14. *Follow peace with all men, and holiness, without which no man shall see the Lord*: and, *Be at peace among your selves*, 1 Thess. 5. 13.

But yet it is called *God's peace*.

1. Because he is the *Author* of it; for God is not the *Author* of *Sedition*, but of *Peace*, as in all the Churches of the *Saints*, saith the *Apostle*, 1 Cor. 14. 33. and 2 Thess. 3. 16.

2. Be-

2. Because God hath called us to it, into one body, 1 Cor. 7. 15. But God hath called us unto peace, for the keeping of which, the fault of departing must be in the *Christian-man or woman*, saith the same *Apostle*.

3. Because it is given of God, and approved by him, he it is that gives it to us, and commands us to keep it, by the Prophet *Zachary* 8. 19. *Love the truth and peace*: And our Saviour, *Have Salt in your selves, and have peace one with another*, Mark 9. 50. Yet if any, because of the likeness of this place with the Seventh Verse of the Fourth Chapter of the *Epistle to the Philippians*, (*And let the peace of God which passeth all understanding, keep your hearts and minds through Jesus Christ*) shall take this, *Peace of God*, of the *Tranquillity of Conscience*, I will not much stand against it, tho' these words (*in one body*) serve more for the other sense, of *peace one with another*. *Rule in your hearts, Beßevite, hold the Prize*. In the Greek the word is taken from the Gamings and Masteries then used in Greece, when the *Apostle* wrote this; such as were *running, wrestling, fencing, fighting, &c.* to which there were won

to be appointed a Master of the Game that should order the whole, and did give the Garland to the best Doer ; from which Garland or Prize , this word is allotedaken ; it may be Englished, *Hold the Mastery*, or, *Give the Garland*. Marshall, or, *have the prebeminence*. Chrysostom, *Have the Garland*, and bear the sway. [*In your hearts*] and in your minds, souls and consciences, unto the which you are called in one body.] That is, the mystical body of Christ, often in Scripture, see Chap. 2. v. 19. And not holding the head, from which all the body by joynts and bands, having nourishment ministered, and knit together, encrease with the increase of God. And the Apostle to the Romans : So we being many are one body in Christ, and every one members one of another. Rom. 12. v. 5. and 1 Cor. 12. 12, 13. There is one body, and one spirit : and Ephes. 4. 4. and v. 12. For the edifying of the body of Christ : So Ephes. 5. 23. He is the head of the body, the Church : and Col. 1. 18. and Chap. 2. v. 17. Which are a shadow of things to come, but the body is Christ. [*And be ye thankful*] *αγαπᾶτε καὶ ὑμεῖς αὐτὸν*. The former Translation reads it, and be ye the amiable : This word is not found any where that I know,

I know, or can meet with in this sense : divers of the same Stock, (I may say) and mark, still signifie *thankful*, and to do others beside *Chrysostom*, the *Syriack* Interpreter, referring it to Christ, although seeing it is put in rank with Duties pertaining to men, I rather take it, of *thankfulness to men each to other* : of that after.

Such then is the sense of the words, wherein we are exhorted to two Vertues, *Peace* and *Thankfulness*. There be two parts of the words that concern *Peace* ; first, the Duty, *Let the peace of God rule in your hearts* : Secondly, two Reasons ; 1. God's calling, *You are called to peace*. The second Reason is, *That you are in one body*.

Peace, which is the Duty that we are exhorted unto, is a Moral, or (to speak in Christian language) a Theological Vertue, of that worth and excellency, which we are bidden, to suffer to marshal us and all our actions, to give Peace the preheminance ; let it rule, in God's Name, in us and over us : It is the *Peace of God*.

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I know, or can meet with in this sense : divers of the same Stock, (I may say) and mark, still signifie *thankful*, and so do others beside *Chrysostom*, the *Syriack* Interpreter, referring it to Christ, although seeing it is put in rank with Duties pertaining to men, I rather take it, of *thankfulness to men each to other* : of that after.

Such then is the sense of the words, wherein we are exhorted to two Vertues, *Peace* and *Thankfulness*. There be two parts of the words that concern *Peace* ; first, the Duty, *Let the peace of God rule in your hearts* : Secondly, two Reasons ; 1. God's calling, *You are called to peace*. The second Reason is, *That you are in one body*.

Peace, which is the Duty that we are exhorted unto, is a Moral, or (to speak in Christian language) a Theological Vertue, of that worth and excellency, which we are bidden, to suffer to marshal us and all our actions, to give Peace the preheminance ; let it rule, in God's Name, in us and over us : It is the *Peace of God*.

The Evangelical Observation is this;
Obferu. That when there shall be a
 Conflict in our Thoughts, between
 Anger, Swelling, Difdain, Ambition,
 Revenge; and on the other side, Meek-
 nels, Mercy, Humility, Love, yea some-
 times Justice: then let *Peace* bear the
 fway, and order all things. It is not
 then (though still to be desired yet) to
 hoped for fo much, to be without
 Conflict, with our Passions, as regard-
 ed, that at least they be well Marshal-
 led; a wrestling there will be, only be-
 ware this Contention be not without
 a Moderator of the Strife, which must
 be *Peace*. *Trem.* renders it thus, *Pax*
fit moderatrix in cordibus uestris; Let
Peace be the Moderatrix in your hearts.

It is not to be expected then, but
 there will be Contentions, Discords,
 and thereupon troublesom Affections,
 which will strive for the Mastery and
 dominion, as was amongst the *Apostles*
 themselves; for by the way they had
 disputed, *Who should be greatest*, saith
St. Mark, 9. v. 34. but yet let *Peace* rule,
 let her always in your hearts, win and
 have the upper-hand, (as *Erasmus* ren-
 ders this Phrase in his *Paraphrase* upon
 this *Epistle*. This was the case between
Abraham.

Abraham and his Nephew *Lot*, when there was a strife between the Herdmen of *Abraham's* Cattel, and the Herdmen of *Lot's* Cattel, and the *Canaanite* and the *Perizite* dwelt then in the Land, *Gen.* 13. 7, 8. And *Abraham* said unto *Lot*, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we are brethren. Heb. אֲנִי וְאַתָּה אֲנָחְנוּ we are men-brethren, and so Peace and Love decided the Controversie, and prevented all future occasions of difference between the two Families.

The Reasons of Dissentions are either inward or outward.

1. Inward are many; first, Defects of Understanding, when men are not rightly informed and acquainted with all matters: *Abimelec* pleads thus, and justifies himself to *Abraham*, who had reproved him, because of a Well of Water, which *Abimelec's* Servants had violently taken away, *Gen.* 21. 25. And *Abimelec* said, I wot not who hath done this thing, neither didst thou tell me, neither yet heard I of it, but to day. A right understanding prevented a sad falling out, and danger of War, between the *Israelites* and the men of *Gilead*, about the

the *Altar of memorial* that was reared up at the Banks of *Jordan*, till the true meaning thereof was known, *Josh. 22. 12.* The whole congregation of the children of Israel gathered themselves together at Shilo, to go up to war against them.

2. *Weakness of Judgment* is a second Reason of *Dissent*; for though in general we may discern what is good or evil; as that, no man is to be wronged, and that we must do unto others, as we would be done unto; yet when we come to the particulars, we resolve far otherwise, *Deteriora sequor.*

3. *Stiffness in Opinions* once received and entertained, is an occasion of continued *Differences*, even amongst men of the same Profession; as between the *Pharisees* and *Saducees*; there arose a *Dissent*, and the *Multitude was divided*, *Acts 23. v. 7.*

4. *Pride* is a great *Makebate*; only by *Pride* cometh contention, saith *Solomon*, *Prov. 13. 10.* Men have forgotten that exhortation of the *Apostle Peter*; *Yea all of you be subject to one another, and be clothed with humility: for God resists the proud, and gives grace to the humble,* *1 Per. 5. 5.*

5. *Envy* is a cause of deadly *Dissen-*

tions ; infomuch that Solomon asks the Question, Prov. 27. 4. *Who is able to stand before eny?* before this Son of Anak? The ground of the first Quarrel between Cain and Abel, that ended in innocent blood, Gen. 4. 5. The Lord had respect to Abel and his Offering, but to Cain and his Offering, he had no respect, and Cain was very wroth, and his countenance fell. Moses tells us, That Jacob heard Laban's Sons say, *Jacob hath taken away all that was our father's, and of that which was our father's hath he gotten all this glory; and Jacob beheld the countenance of Laban, and behold it was not towards him as before.* This occasioned Jacob's stealing away from Laban secretly with all that he had. as ye read, Gen. 31. 1, 2. 27. 31. See also Gen. 27. 41. where it is recorded, That Esau hated Jacob, because of the blessing wherewith his father blessed him; and Esau said in his heart, *the days of mourning for my father are at hand, then will I slay my brother Jacob.* Again, Genes. 37. 4. 8. *When Joseph's brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably to him; and his brethren said unto him, Shalt thou indeed reign over us?*
 father

and shalt thou indeed have dominion over us? and they hated him yet more for his dreams, and for his words.

Stephen the Proto-martyr quotes this Scripture in his last Speech before the Jewish Sanhedrim; and the Patriarchs moved with envy, sold Joseph into Egypt, but God was with him, Acts 7. v. 9.

Enviest thou for my sake (saith Moses to Joshua, that would have him forbid Eldad and Medad to prophecy in the camp?) would God all the people of the Land were Prophets, and that the Lord would put his Spirit upon them, Numb. 11. v. 29.

What a dreadful Judgment did Envy bring upon Corah and his Confederates, when they gathered themselves together against Moses and against Aaron, and said unto them, *We take too much upon you, seeing all the congregation are saints every one of them, and the Lord is among them; wherefore then lift ye up your selves above the congregation of the Lord, Num. 16. 3. 32. The earth opened her mouth, and swallowed them up, &c.*

Pilate had rather released Jesus than Barabbas, for he knew that for Envy they had delivered him, Matth. 27. 18.

And the Contention was so sharp
(saith

(saith Luke) between Paul and Barnabas, Acts 15: 39. that they departed asunder the one from the other, men that had had hazarded their lives (often) for the Name of the Lord Jesus; as all the first Synod at Jerusalem testifie to the Gnetiles, under their hands. v. 26. Two Apostolick men, of whom the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them; and when they had fasted and prayed, and laid their hands on them, they sent them away, Acts 13. 2, 3. I find Strife and envying always joyned together; as Rom. 13. 13. Let us walk honestly as in the day——not in strife and envying, 1 Cor. 3. 3. For are ye not carnal, whereas there is among you envying and strife, and divisions (or factions) are ye not carnal and walk as men? And James saith, That where envying and strife is, there is confusion and every evil work: Or, as the Original bears it, Tumult and unquietness, Jam. 3. 16.

Thus I have briefly searched into the inward Reasons of Dissentions, according as the Holy Ghost in the Scriptures hath laid them before us.

2. The outward Reasons of them, are; 1. Satan the old Serpent, that
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kept not his first station, Jude 6. but brake his own peace with God in Heaven, and ours with our God in Paradise, and ever since with one another, that slips no occasion to sow the Tares of dissention in the Lord's field; and persecutes the Woman that brought forth the Man-child, Rev. 12. 13. 17. as hotly as ever, because he knoweth that he hath but a short time between him and the Lake (spoken of, Rev. 20. 14.) to break the peace, and hinder her prosperity; By making war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ; the things that shall come upon him and his followers make haste, Deut. 32. 35.

Secondly, Wicked men set on by Satan, to set us together by the ears, that they may weaken us by our own powers. The Church had sometimes rest from her Paganish Enemies and Persecutors, but never from her own Children that she had nourished and brought up, yet they rebelled against her, Isa. 1. 2. That came to her in Sheeps-clothing, but inwardly they were Ravening Wolves; as our Lord describes them, Matth. 7. 15. Such were the Arians of old,

old, whose Divisions and Cruelties exceeded the *Paganish*, as much as the *Papish* exceed all that were before them in *Malice*, *Hatred*, and *Cruelty* towards God's People; of which the *Apostle* gave warning to the Elders of the Church of *Ephesus*, saying, *For I know that after my departing, shall grievous Wolves enter in among you, not sparing the flock; and also of your own selves shall men arise speaking perverse things, to draw away Disciples after them, Acts 20. 29, 30.* And again, he would have *Timothy* to know, that in the last days *perilous times* should come; which he describes so exactly, as if he had lived in our days to behold them, *2 Tim. 3. verse 1, 2, 3, 4, &c.*

The next Observation from these words, is this;

Obs. 2. That the *Peace of God* ruling in the hearts of Believers, is the only remedy against all *Dissentions*, inward and outward, which is here called, *God's peace*, for these Reasons.

Reas. 1. For indeed he, and he alone, it is, that makes men to be of one mind together, *Rom. 15. 5. 2 Cor. 13. 11.* the work of *godly union*, is the Prerogative of God; according to the Name that

Gideon

Gideon gave to the *Altar* that he built in *Ophrah*, when he was made Captain General against the *Midianites*, (now swarming among God's people to their destruction) he called it *Jehovah Shalem*, that is, the *God of peace* ; or, the *Lord send peace*, which he did grant his people for forty years, after the defeat of their invading, and presumptuous Enemies, by the *Sword of the Lord*, and the *Sword of Gideon*, *Judg.* 6. 24: and *Chap.* 8. 28.

Reas. 2. Because it is God alone that makes the Enemies to be at peace together, with those that he loves ; as *Solomon* speaks, *Prov.* 16. 8. *When a man's ways please the Lord, he maketh even his Enemies to be at peace with him. I make peace, saith the Lord,* by the Prophet *Isaiab*, *Chap.* 47. 7.

3. He is termed by the Name of, *The God of peace*, *Prov.* 15. 15. Not only in respect of the giving spiritual peace of Conscience, which is a continual Feast, but this inward peace of Affections, and outward carriage towards others ; as our *Apostle* concludes his *Second Epistle* to the *Corinthians*, (among whom there had been many *Dissentions* and *Contentions*, *I Cor.* 1. 11.) Finally
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my brethren farewell, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you, 2 Cor. 13. 11.

4. Lastly, he is called, *The God of peace*, not only essentially, but also personally.

Obs. 3. God in the unity of Essence, and Trinity of Persons, is the God of peace; there is a most blessed and eternal peace between them.

1. God in the unity of Essence is the God of peace; the *Apostle* concludes the 15th Chapter of the Epistle to the *Romans*, thus; *Now the God of peace be with you all, Amen:* and to the *Philippians* he writes thus; *The things which ye have both learned, and received, and heard, and seen in me, do, and the God of peace shall be with you, Phil. 4. v. 9.*

2. God the Father, the first Person in order of the glorious Trinity, is styled, *the God of peace*, as the Fountain and first Author of it; and who in that he is our Father in Christ, loves us, and will not see us want any good thing; Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, saith *St. James 1. 17.* and our *Apostle* concludes

cludes his Epistle to the *Hebrews*, with this Prayer ; *Now the God of peace, that brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, by the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen ;* Heb. 13. 20, 21.

3. God the Son, the second Person in the blessed Trinity, is also styled, *the God of peace*, as the Deserver of all that is to be given us, and Bestower, who by Office and Authority, is able to dispence from the Father unto us his Subjects, such things as we have need of, whereof *Grace and Peace* are the chief Jewels. (as verse 2. of the first Chapter.) The *Syriack* reads this Text thus, *Let the peace of Christ rule in your hearts : He is our peace*, saith the Prophet, *Micah 5. 5.* and this man shall be the peace, when the *Assyrian* shall tread in our land : The Prophet *Isaiab* calls him *the Prince of peace*, Isa. 9. 6. as typified by *Melchisedeck* King of *Shalem*, the true King of peace ; as the *Apostle* renders his Royal Titles, first, being by interpretation *King of righteousness*,

ness, and after that also, *King of Salem*, which is, *King of peace*, Heb. 7. 2. and well may he deserve that honourable Title; For he is our peace (saith the *Apostle to the Ephesians*) Ephes. 2. 14. *Who hath made both one, and hath broken down the middle wall of partition between us; between Jews and Gentiles, and between our God and us; having made peace through the blood of his Cross, saith he, in the First Chapter of his Epistle and 20th verse.*

He is our Peace-maker with God; *Being justified by faith, we have peace with God through our Lord Jesus Christ*, Rom. 5. 1. At his Birth all the Militia of Heaven sang this joyful Ditty in a Proclamation of Peace; *Glory to God in the highest, peace on earth, good will towards men*, Luke 2. 14. At his Death he left us a Legacy of peace; *My peace I leave with you, my peace I give unto you; not as the world giveth I give unto you*, John 14. 27.

4. God the Holy Ghost, the third Person of the glorious Trinity, is the *God of peace*, the Spirit of peace and love: *And the very God of peace sanctifie you wholly*; the conclusion of the First Epistle to the *Thessalonians*, ch. 5. ver. 23.
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He is the Sanctifier of all the Elect people of God. The excellent fruits of this God of peace, are set down by the *Apostle* to the *Galatians*; *But the fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law, Gal. 5.22.*

And because the Godhead and Consubstantiality of the Son with the Father, is by all this discourse approved, and that also of the Holy Ghost; I will conclude this Point after the phrase of the *Atbanasian Creed*; *The Father is the God of peace, the Son is the God of peace, and the Holy Ghost is the God of peace; and yet they are not three Gods of peace, but one God of peace.* And with that Prayer wherewith the *Apostle* concludes his Second Epistle to the *Thessalonians*, which includes all this; *Now the Lord of peace himself give you peace always, by all means; the Lord be with you all. 2 Thess. 3. v. 16.*

Observ. 4. In the brief Application of this Point, before I proceed any further, let us observe, for our Instruction, That this is a close Argument, to perswade the more, to permit this Peace to hold the Mastery in us, because it is

is God's, and so indeed God shall rule in our hearts by his peace.

The name of the *King's Peace*, is of no small weight, as to repress the Outrage of the Unruly; It ought to be at least, when the Officer cries, *I charge you in the King's Name, to keep the King's Peace.* God's Sacred Name is greater, that is *King of Kings, and Lord of Lords*; the greater their Sin that break his Peace, at once offending God and the King.

Exhort. Let us not say then, we will not have his Peace rule in our hearts; as those Ill bred Citizens, that hated their Noble Lord, and sent a Message after him, saying, *We will not have this man to rule over us*, Luke 19. 14. but rather as the men of Israel said to Gideon, *Rule thou over us, both thou and thy son, and thy son's son also, for thou hast delivered us from the hand of Midian*, Judg. 8. 22. *And hath made peace in our borders*; as the Psalmist sings, Psalm 147. 14.

Let every one of us say with him, again and again, *I will hearken what God the Lord will speak, for he will speak peace unto his people, &c.* Psal. 85. 8.

To the which also ye are called in one body.

Now to the *Apostle's* Reasons, why this Peace of God should rule in our hearts ; which are two :

First, God's calling, *Ye are called to peace.*

For the meaning whereof, it is as much as to say, As God, when he severs you from the World, would lay this task upon you, *to have peace rule in you* ; for this was the Prophecy of *I-saiab*, concerning the times of the *Gospel*, that cruel and savage Beasts should lay down their fierceness, Lions, Wolves, Serpents, learn other manners, and become at unity with Lambs, Oxen, Children, &c. This purpose of God, you must become Instruments to bring to pass. *The Wolf also shall dwell with the Lamb, and the Leopard shall lye down with the Kid, the Calf and the young Lion, and the Fatling together, and a little Child shall lead them ; and the Cow and the Bear shall feed, their young ones shall lye down together, and the Lion shall eat Straw like the Ox, and the sucking Child shall play on the hole of the Asp, and the weaned child shall put his hand on the Cockatrice den ; they shall not hunt nor destroy*

stroy in all my holy mountain ; For the earth shall be filled with the glory of the Lord as the waters cover the sea, Isa. 11. 6, 7, 8.

A great shame for a Minister of outward peace, to break the peace: A Justice, who is the Conservator of the Peace, or a Constable, who is sworn to see the Peace kept, to be a Fighter, or maker of Frays: Penal it is in a high degree, when a man is bound to the Peace, to be a Striker. So it is surely a shame, and a just cause of shame, when a Christian, who by his Calling is bound to the Peace, to be a Quarreller, Makebate, Ranter, &c. *Christianus contentiosus*, was one of the greatest Paradoxes and Scandals in the Primitive Church. The Apostle *Paul* in the Sixth Chapter of his First Epistle to the *Corinths*, reproves the *Corinthians* for their breach of God's Peace, that ought to rule in their hearts, for Lawing one with another, before Heathen Judges, (when there was not so much, as a Christian Constable in the World) which Fault having very sharply reprov'd, and told them of another course by Arbitrement, even of the meanest of the Church, if there were no other wise or able man, among them: He presseth so far, as to

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say,

say, They ought rather to suffer wrong, whereas they wronged their Brethren; whereupon endeavouring to remedy this matter in the root, he appeals to their knowledge, if Injustice, as many other Sins did not exclude from the inheritance of the Kingdom of Heaven; yes, he avouches it, and so falling off, into a more gentle manner, he tells them roundly, what they were sometimes, but now by the Grace of God otherwise, he leaves it to be esteemed then, that to those things they ought not to return again, that are inconsistent with this Evangelical Peace of God : See 1 Cor. I. 10. *Now I beseech you brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you, that ye be perfectly joyned together in the same mind, and in the same judgment.*

Exhort. Let us then for the better calming of our Passions, bethink us, and ask our selves these few Questions.

First, Who, and what we are, and were? Our Lord resolveth this Question, chiefly in his Epistle to the Church of Laodicea; *Because thou sayest, I am rich and encreased with goods, and have need of nothing; and knowest not that thou art wretched,*

wretched and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white rayment that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eye-salve, that thou mayest see, Rev. 3.v.17.18.

Secondly, Who it is that calls us?

When our Lord commanded blind Bartimeus to be called, that cried after him, *Jesus thou son of David, have mercy on me*: And they call the blind man, saying unto him, *be of good comfort, rise, he calleth thee*; and he casting away his garment, rose and came to Jesus, Mark 10.50. So ought we to cast away all our Animosities and petty Dissentions, and admit this sweet and easie Yoak, of the Peace of God to rule in our hearts; for faithful is he that calleth you, who also will do it, saith the Apostle, 1 Thess. 5.24. And again, God is faithful, by whom ye are called unto the fellowship of his Son Jesus Christ our Lord, saith the Apostle Peter, 1.2.9.2. From the dominion of sin and Satan, unto the glorious liberty of the children of God, Rom. 8. 21. Gal. 5. 1. From the troubles of this tumultuous World, that is like the raging Sea, that cannot rest,

and the Christians are as weary of it, as *David* was of *Mefek*; when he said, *Wo is me that I sojourn in Mefek, that I dwell in the Tents of Kedar; my Soul hath long dwelt with him that hateth peace: I am for peace, but when I speak, they are for war.* And again he said, *O that I had wings like a Dove, for then would I flye away and be at rest,* Psalm 55. v. 6. Upon which account, our Lord calleth his Church from the World, the Seat of cruel men, to Heaven, in these endearing expressions; *Come with me from Lebanon, my Spouse, with me from Lebanon; look from the top of Amana, from the top of Shema and Harmon, from the Lions Den, from the Mountain of the Leopards,* Cant. 4. 9.

Fourthly, Unto what are we called?

God hath called us unto peace, 1 Cor. 7. 15. Let our Calling admonish us of our Duty: We are called unto Peace, saith this Text also. *Peace, peace, to him that is afar off, and to him that is near, saith the Lord, and I will heal him,* Isa. 57. 19. Knowing this, that we are thereunto called, that we should inherit a blessing, saith Peter: 1 Pet. 3. 9. And what greater blessing than peace, that in the bowels of it hath all blessings lodged: And our
Apostle

Apostle tells us above Sixteen hundred years ago, That, the God of peace shall bruise Satan (the grand Enemy of our peace) under our feet shortly, Rom. 26. v. 20. That we may know in this our day, the things that belong to our peace, that they be not hid from our eyes; as our Lord spake when he wept over Jerusalem, Luke 19.42.

I will conclude this first Reason, Why the peace of God should bear rule in our hearts: Because we are called thereunto, with our Lords charge to his Disciples, in bidding them, *Beware of offences*: He concludes his Speech thus; *Have salt in your selves, and have peace on with another, Mark 9.42. 50.* Where th^e Salt of true Grace is, it will make the means of peace sweet and savoury, and no stain of corruption, or the least unfavouriness shall remain, to disrelish any squeamish Stomach. Let us remember withal, That he that is the God of peace, that hath called us to peace, is also the God of all grace, *Who hath called us unto his eternal glory by Christ Jesus; as Peter speaks, 1 Pet. 5. 10. And so an entrance shall be ministred unto us abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ, 2 Pet. 1. v. 11*

where we shall enjoy everlasting peace.

Reas. 2. The second Reason why the peace of God should rule in our hearts, is this ; That we are in one body.

For that this is a distinct Reason appears, because he says, Not unto our body, *ἐν ἑνὶ σώματι*, in one body. This Similitude more fully, is, as much as to say, You Christians with Christ make as it were a body : Therefore as it were monstrous, if one body should yield members fighting one against another, and making as it were a civil war in the natural body. So it is, if disorder be found amongst you Christians, that which Christ makes up a mystical body. The resembling Christians to a body, is at large exemplified and garnished, 1 Cor. 12. and in divers other places of Scripture mentioned.

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27.

Yea, we read in the *Roman History*, That upon a time, there was a great Sedition in the City of *Rome*, the *Commons* complaining of the *Senate* and *Nobility*, rose up tumultuously against them ; One *Menenius Agrippa*, wiser than the rest, brought them to peace and unity again, by this very Similitude of Members and Body, and made such an Oration

tion unto them ; “ At what time, said
 ‘ he, in man’s Body, the Members did not
 ‘ as now agree in one, but each had his
 ‘ several counsel and speech, the rest of the
 ‘ parts had indignation, that by their care,
 ‘ labour, and industry, and ministry, all
 ‘ things were provided for the Belly, it be-
 ‘ ing quiet and at ease, in the midst ; did
 ‘ nought else but enjoy the Pleasures that
 ‘ were given it : Whereupon they conspired,
 ‘ that the Hand should not reach any meat
 ‘ to the Mouth, nor the Mouth receive it,
 ‘ being given, nor the Teeth chew it. Whilst
 ‘ thus enraged, they would needs master the
 ‘ Belly with Famine : The Members them-
 ‘ selves withal, and the whole Body came
 ‘ to an extream Consumption, whereby ap-
 ‘ peared that the Bellies Service was not
 ‘ the worst, nor slackest, that it did not less
 ‘ nourish than receive nourishment, yielding
 ‘ back into all the parts, the life and blood,
 ‘ which having digested the meat, it la-
 ‘ boureth thereout, and divideth withal in-
 ‘ to the Veins and Conduits of the whole
 ‘ Body : Such, said he, is the Civil Dis-
 ‘ cord and Anger of the People against the
 ‘ Senate.

By this means he perswaded the
 People to lay down their Arms, and so
 turned their Minds from their intended

Hostility and Violence to Unity and Peace. And indeed the *Apostle's* Speech, *If ye bite and devour one another, take heed that ye be not consumed one of another,* Gal. 5. 25. tends to the same end ; and largely doth he garnish this Similitude in the place I named right now, pressing it to divers Duties, which shortly to name , because they serve to the maintenance of Peace in her Sovereignty, are these :

1. To rejoyce each at others good ; *If one member be honoured, all the members rejoyce with it,* 1 Cor. 12. 26.

2. To suffer Compassionately each with other. *And whether one member suffer, all the members suffer with it,* ibid.

3. To have Care each of another ; *That there should be no schism in the body, but that the members should have the same care one of another (v. 25.)* to nourish and cherish them.

4. The more weak and base, to be compassed with Honour, with the more comely ; Nay much more, those members of the body that seem more feeble, are necessary : and those members of the Body which we think to be base, upon those we bestow more abundant honour ; and *our uncomely parts have more*

more abundant comeliness, verse 22, 23.

5. The worthier not to think they may be without the baser, nor the baser think they are not in any place or reckoning, because not the worthiest. *And the Eye cannot say to the Hand, I have no need of thee; nor again, the Hand to the Foot, I have no need of you, v. 2.*

6. If the Foot shall say, *because I am not the Hand, I am not of the body, is it therefore not of the body? And if the Ear shall say, because I am not the Eye, I am not of the body, is it therefore not of the body? v. 15. 26.*

Thus far the *Apostle* in his excellent Parallel between the Members of the Natural Body, and the Members of the Body Mystical. These Opinions and Practices besit such as would keep peace, such as are Members of one Body; which very Consideration, that they are found in the Natural Body, should draw us into the practice of them, in the Spiritual and Mystical: Christ our Lord flows into us by his Spirit of Peace and Love, and gives us Grace so to do, and this will enable us to obey the *Apostle* in the words before this Text. *And above all things, put on charity which is the bond of perfectness.* This word *Bond*, is taken

taken sometimes for the *Sinews* and *Ligaments* of the *Joynts*, as *Chap. 2. v. 19.* Sometimes for the Band that tieth a thing, composed of a great many small parts into one ; as a Sheaf or Faggot. so I think *Peace* is called, *Ephes. 4. 3.* endeavouring to keep the unity of the Spirit in the bond of Peace. And this Perfection may be taken, 1. For the perfection of every man in the Gifts of the Spirit, which are dissolved, and fall one from another, without Love. Or, 2ly. For the whole Body of the Church, which is dissolved and falls asunder without love ; of which in the two places last named. I will include herein, both inward perfection in private Christians, and publick in the body of the Church. So the Church, Christ's Body, it is capable of a kind of perfection, even when it is most imperfect in the Eyes of the World ; as now it was, and when the *Apostle* wrote that, *Ephesians 4. v. 3.*

Observat. The thing that makes the Perfection of the Church, is Love. He therefore that loves not, is imperfect in Christianity : A Child in Grace, (if he have any) yet is Carnal, not Spiritual ; a Babe, not a Man ; as the *Apo-*
stle

He concludes of the *Gorinthians* from hence, 1 *Cor.* 3. 1. 3. And those that take no care to maintain Love with their even Christians, they do as much as they may, maim, lame, and make imperfect the Body of Christ, laying aside his new Commandment, *That ye love one another, as I have loved you,* John 13. 34. Let *Papists* and such as rejoyce in bitterness against their Brethren, think on this: Let us learn by all means to maintain Peace and Love; the untimely breaking of some Truth, is not worth so much as to break Love; As the curing of some Disease, not worth the pain of the Cure; as of some Wens and Warts, &c. worth the cutting, &c. and this is to be followed of us. It is more than seasonable, that we were put in mind of this Point, for we are faulty in it much: Now if one be more scrupulous than another, in Ceremonies and Matters indifferent, Minister, or other; one sort there is that presently abate their love. Again, if another take a little liberty in such things, the other side bears not that hearty affection which should be unto him; Though thus either think of the other, they are men that intend to do vertuously, yet there is

is not this equal Communication of the Offices of Kindness, which this Form, *Above all things put on love*, would require. What if men dissent from us in sundry Points of Judgment or of Affection, as both may be, and justly ; yet let the Consideration, that they are Members of the same Body with us, Men reclaimed to God ; Men, which according to that which they know, endeavour to Serve and Worship God, makes us to strive so much the more, that it might not seem to come through our Default, that any Strangers should be between us ; or Differences grow to greater Extremities, we shall have the better in the handling of the Cause ; to say nothing of the Truth, whether we have it on our side or no. I would to God that we could be content in Matters of no great Consequence, when many Differences be among us, to comprise them with that of the *Apostle* ; *If any man think otherwise, the Lord shall reveal this also unto you*, Phil. 3.15. And in the mean space, in our Speeches, Countenances, Gestures, Writings, be mindful of this standing Rule, *That Love belongs to all the Saints* ; as the *Apostle* describes these *Colossians*, by their Faith in *Jesus*.

Jesus Christ, and their Love to all the Saints, Chap. 1. 4. So by letting go vain Clamours, we shall find more Truth than we do, as being better disposed to seek it, (which indeed no passionate man is;) and sure I am, we should have more peace and comfort, and be freed from much foolish Suspicions among our selves, and many slanderous and foul Imputations from our common Enemies. God give us Grace to see our Faults, & put a Remedy there-to in time, before by our Dissentions, we have weakened our selves; that both together, we be not matchable to our third and worst Adversary; see *Psalms* 133.

And be ye thankful.

The second Duty we are exhorted unto in this Scripture, is *the duty of thankfulness*; what variety is between these two Words, *Amiable* and *Thankful*; every man may at the first view easily conceive. But our latest Translation of the Word is the best, that for *Amiable* puts in *Thankful*, whereunto the propriety of the Word, and Authority of other Interpreters doth so lead me; as

(*Ephes.*)

Epheſ. 5. 4. but rather, giving of thanks: and 1 Theſſal. 5. 18. In every thing give thanks: And although they

m Chryſoſt.

Bruno,

Oſiandor.

refer it to God, or Chriſt, many of them; yet what ſhould that do here, in the miſt of other Duties pertaining to Man, Chriſt being not named: Therefore I will ſpeak of it in that ſenſe, which in my Conſcience, I take it was ment. m.

Be ye thankful.] Be not unkind and ungrateful to thoſe that have deſerved well at your hands.

Q. What is the thankfulness that is here required?

R. It may be deſcribed, a willing acknowledging and readineſs to requite Benefits, and good Turns received.

I did not ſay, a Requital, for many times there is no Power or Means ſo to do, but at leaſt there is Readineſs to do it, and Mind of the good Turn; if either of theſe fail, there is a Defect in Thankfulneſs.

The occaſion of Thankfulneſs, is a Benefit received, (the greater Benefit calls more Thanks) which hath diverſity from the Perſon.

1. Some;

1. Sometimes we are wholly prevented in receiving, before we have shewed any occasion.

2. Sometimes again we are first in some Office, but are exceeded in the answering the same.

3. Sometimes the Persons are Superiors or Equals; of such quality I mean, as there is no great odds between the Donor and Receiver.

To the First and Second of each, *Thankfulness* is the more to be shewed; I mean, we are more beholding, inasmuch as there is less desert on our part, and in the one, nothing at all.

I would speak plainly.

1. To our *Parents, Ministers, and Masters in Learning*; there is no Office we could shew to deserve *Kindness*, therefore to them we must be more bound to be *thankful*: So to a Stranger that shall first upon some acquaintance, no expectation of Requital, bestow only upon us, in the same measure of Beneficence, our Debt is more, than to one that we have, or may be helpful, or shew duty to again.

2. To our Superior, being kind, we owe more gratitude, than to our Equal; as *Ishbosheth* to *David*, 2 Sam. 19. 30. 28.

3. Even

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3. Even

3. Even the Value of the Benefit, adds some degree unto our Debt of Thankfulness, most, our selves; as Paul writes to Philemon, v. 19. *Albeit I do not say unto thee, how thou owest unto me, even thine own self besides.*

4. And the Speediness sometimes adds to our Debt, especially if it be at the first knowledge of our Want or Desire, and perhaps expects not our moving the Matter, or if at our Suit, be given undelayedly; *Beneficium qui cito dat bis dat*, He gives twice that gives speedily.

5. But most of our debt of Thankfulness comes from the Mind of the Donor, as proceeding from greater Love, though there be, by reason of want of power, less worth in the good Turn.

We are then to be taught here:

Doctr. That to all those that have been Instruments of God's Providence to procure good unto us, we are to owe Thankfulness; they are so many Blessings of God to us. That which the Queen of Sheba once affirmed before Solomon, is very true: The Instruments of God's Blessings, are the Arguments of his Love to us; *Because the Lord loved Israel for War, therefore made he the King to do Judgment and Justice,* 1 Kings 10.9.

1. The

1. The first duty of Thankfulness that under God we owe, is to our Parents; which is so necessary, that the *Apostle* would not have the *Widows* to be chosen to the service of the Church, that had Children to maintain them, and perform duty to them: *Let them (saith he) recompence their Ancestors;* (So the Word τοῖς προγονοῖς signifies;) *For that is good and acceptable before God,* 1 Tim. 5. 4. The Greek Elegantly expresseth this, by a Metaphor taken from the Stock, ἀντιπελαργεῖν Which feedeth her aged Parents, and carries them upon her shoulders; and in that regard, in the Hebrew Tongue is called *Chasida*, that is, *pious and merciful*. Let all Children hear this, and as they will have the blessing of their Parents, and of God, that is tender of their honour, learn it, and fail not to praise it; as *Joseph* did, Gen. 45. 10. *There will I nourish thee;* when he sent for his aged Father from the famished Land of *Canaan*, to come into *Goshen*, the most fertile Soil in all the Land of *Egypt*.

2. So we are to be thankful to the Ministers of the Gospel, to whom God hath committed the word of reconciliation; that break the bread of life unto us; that have the Keys of the Kingdom of Heaven.

ven committed to their trust ; that administer unto us *the Seals of the Covenant of Grace*, according to Christ's Institution ; that watch over our Souls, as they that must give account ; that they may do it with joy, and not with grief ; as the Apostle speaks, *Heb. 13. 17.*

3. To our Teachers and Masters ; as *Philemon* owned himself to *Paul*, v. 19. To our Benefactors, to our Friends, to all that are loving and kind to us. *David* sent a Present of Thankfulness of the Spoil of the Enemies of the Lord, to all those places, where *David* himself and his men were wont to lament in his Exile, *1 Sam 30. 26. 3.* He makes diligent inquiry ; *Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathon's sake, whose love to him was wonderful, passing the love of women to their Husbands or Children, 2 Sam. 9. 1.* His thankfulness to the Living for the Dead's sake, to the Child, for his Father's sake, is again recorded : *Then said David, I will shew kindness to Hanun the son of Nachash, as his father shewed kindness unto me ; and David sent to comfort him by the hand of his servants for his father, 2 Sam. 10. 2.* What this kindness was the Scripture mentions not, nor when

when it was shewed ; for *David* in his flight from *Saul*, fled first to *Achish* King of *Gath*, then to the King of *Moab*. And he said unto the King of *Moab*, Let my father and mother, I pray thee, come forth and be with you, till I know what God will do for me; and he brought them before the King of *Moab*, and they dwelt with him all the while that *David* was in the hold: He durst not trust them to *Saul's* mercy in *Bethlehem*, that had exercised such barbarous cruelty upon the Priests of the Lord, and to the City of *Nob*, without any just cause, 1 Sam. 22. 17. 20. Possibly the King of *Moab* might shew some such kindness to *David*, out of his hatred of *Saul* that had given him a great Overthrow, 1 Sam. 11. 11. But whatsoever the matter was that had obliged *David*, he was not unmindful of it, but studied to requite it to his Son *Hanun*, though ill entertained, and misinterpreted to his destruction, and his Countries. The first Ambassadors that *David* sent, after the Solemnity of his Coronation was over, is thus recorded ; And *David* sent Messengers to the men of *Jabesh Gilead*, and said unto them, Blessed be ye of the Lord, that you have shewed the kindness to your Lord, even unto *Saul*, and have buried

ried him ; and now the Lord shew kindness and truth unto you, and I also will requite you this kindness, because you have done this thing, 2 Sam. 2. 5, 6, 7. Here is kindness upon kindness requited to the Living for the Dead's sake : The valiant men of Jabesh Gilead hazarded their lives in the midst of the victorious Philistines ; (like those three valiant Captains that broke through the Host of the Philistines, and drew Wreter out of the Well of Bethlehem, when the Philistine's Garison was in it, to satisfie David's longing ; when he said, O that one would give me drink of the water of the Well of Bethlehem that is at the gate, 1 Chron. 11. 16, 17, 18. to rescue the dead bodies of Saul and his sons, that had rescued their lives from the bloody Articles of Nahash the Ammorite, that would make no Covenant with them, but upon this condition, That I may thrust out all your right Eyes, and lay it for a reproach upon all Israel, 1 Sam. 11. 2. Now as one good turn requires another, so King David requites their Valour with Honour and Advantage.

How thankful was he to good old Barzillai the Gileadite, that had provided the King of Sustenance, while he lay at Mahanaim, (when he fled from Absalom)

for

for he was a very great man; and the King said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem, 2 Sam. 19. 32, 33. and v. 38. And the King answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee, and whatsoever thou shalt require of me, that will I do for thee. David even upon his Death-Bed, was not unmindful of the Courtesies he had received of one of the Nobles of Israel, in his extremity, but when he was making his last Will and Testament, and resigning his Kingdom to his Son Solomon, and putting all into his hand, and his sole Executor; he speaks thus, after his Item for Joab and Shimei, for their base carriage towards him, (a sad Legacy:) But shew kindness to the sons of Barzillai the Gileadite, (as he desired and I promised;) and let them be of those that eat at thy Table, for so they came to me when I fled before Absalom thy brother, 1 Kings 2. 6. And the Hebrew Doctors say, That the habitation of Chimham near Bethlehem, mentioned in the 41st. Chapter of Jeremiah, v. 17. was part of David's own Patrimony which he conferred upon him, to be a perpetual Memorial of his Gratitude to that Loy-
al

al Family, that stuck to him, when so many forsook him, as he complains to God, *Psalms* 3.

I have been the larger in this Point, because it is a Vice, than which, none is more Enemy to Humane Society; *Ingratitude* is reckoned by the *Apostle*, as one of the predominant Sins, of the perillous times that shall come in the last Days, *unthankful, unholy*, are joyned together, *2 Tim.* 3. 2. It draws with it sometimes, and so all Vices; as *Xenophon* speaks. The wisest of the *Heathens* have detested it extreamly; the *Persians* accounted it the greatest Dishonour in the World. *Darius* dying, having had a little Water from a Souldier, esteemed it his greatest misery, that he could not live to requite so great a Benefit; but recommends it to *Alexander* his Conqueror, saith *Curtius*. The *Spaniards* count it now the most renroachful word a man may be called by, to say, *Ingrate*, *si ingratum dixeris omnia*; an old Saying among the *Heathen*.

Ingratitude was the Ruine of the Apostate Angels, that left their own habitation, (saith *Jude*, v. 6.) be hath reserved in everlasting Chains, under darkness, unto the Judgment of the great Day: Of our first

first Parents in Paradise; of the Gentiles, because when they knew God, they glorified him not as God, neither were they thankful, but became vain in their imaginations, and their foolish heart was darkened, Rom. 1. v. 21. of the Israelites, that God had done so great things for, above all Generations of the World, Am. 3. 3. and of the Jews, that Crucified the Lord of Glory, and are under God's Wrath to this day, For the wrath is come upon them to the uttermost, saith the Apostle, 1 Thess. 2. v. 16.

Obs. It is God's will, we should not be so unjust, as to take all, and repay nothing; therefore the Palmist asks this question of Angels and Men, *What shall I render unto the Lord for all his benefits towards me?* Psal. 16. 12. we ought rather, as Cyrus was wont to make his Prayer, so to make our wish, to exceed our Friends in beneficence and kindness; which Sylla (as it is said) caused to be set on his Tomb, that he had done, as Plutarch writes of him. It becomes upright Men to be thankful, saith the Man after God's own heart. Psal. 33. v. 1.

D

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There be two parts of Ingratitude ; the first, *not to acknowledge benefits, but to forget them*, Deut. 32. 18. as is recorded of Pharaoh's Butler to his Disgrace, concerning Joseph, the Interpreter of the Dream, that advanced him to his former place and dignity at Court, yet did not the chief Butler remember Joseph, but forgot him, saith Moses, Gen. 40. v: 23.

The second part of Ingratitude is the worst : To requite Evil for Good, the Prophet Jeremiah crys out against this, with a grievous cry, and a bitter, *Shall evil be recompenced for good?* Jer. 18. 20. as a monstrous piece of Ingratitude. *Who so rewards evil for good* (saith Solomon) *evil shall not depart from his house*, Prov. 17. 13. The Psalmist says, *They rewarded me evil for good, to the spoiling of my Soul ; yea, they hated me without a cause*, Psal. 35. 12. 19. and again, *They also that render evil for good, are mine Adversaries, because I follow the thing that good is*, Psal. 38. 20. Not only Saul, but the Men of Keila were guilty of this sin in a high degree ; who after David had rescued them from the Philistines, that were plundering and robbing their very threshing Floors, yet upon

upon the first summons, were resolved to deliver up *David* and his Men into the Hands of *Saul*, to be destroyed by him, as you read, 1 *Sam.* 23. 1. 12. *Gideon* made the Men of *Succoth* and *Peniel* smart soundly, for their ingratitude to their Deliverer, that refused to give a morsel of Bread to his conquering Army, that were still in pursuit of the flying Kings, *Zeba* and *Zalmunna*, and the party that was with them, he tore the flesh of 72 Ringleaders of the Men of *Succoth*, and taught them better manners, and beat down the Tower of *Peniel*, and slew the Men of the City, *Judg.* 8. 6, 7, 8, 9, 16, 17.

David expresses his deep Sense of this sin of Ingratitude, as a lively type of our Saviour in this particular, and in many more, when he says, *For my love, they are my Adversaries: but I give my self unto Prayer, and they have rewarded me evil for good, and hatred for my good will*, *Psal.* 109. 4, 5. This sin is sorely laid to the charge of the Men of *Sechem*, and set home upon their Consciences by *Jotham*, to the mutual destruction of them; and *Abimelech*, whom they had advanced over them upon the ruins of the 70 Sons of *Jerubbaal*: For

(saith Jotham) *My Father fought for you, and adventured his Life for you, and delivered you out of the hand of Midian, and ye are risen up against my Father's House this day, and have slain his Sons, threescore and ten persons, upon one Stone, and have made Abimelech, the Son of his Maid-Servant, King over the Men of Sechem, because he is your brother, &c. Judg. 9. 17. Then God sent an evil Spirit between the men of Sechem and Abimelech, to punish their cruel ingratitude. v. 23. Which is the Substance of that whole Chapter of Judges 9. And after they had destroyed one another, that sad History (as any in the Book of God) is concluded thus: Thus God rendred the wickedness of Abimelech, which he did unto his Father, in slaying his seventy brethren, and all the evil of the men of Sechem, did God render upon their heads, and upon them came the curse of Jotham, the Son of Jerubbaal, v. 56, 57. So that now you see this horrible sin of Ingratitude that is punished by God in so high a degree, must needs be an accursed and destructive thing.*

Another sad instance of the like sin, and punishment, we have recorded, concerning *Joash* King of *Judah*, who was marvelously preserved in the Massacre of the Royal Family, from *Athaliah's* bloody Fingers, by *Jehoiada*, the High Priest, and his Wife *Jehoshabea*, and kept safe in the House of the Lord six Years, under the tyrannous Usurpation of that wicked Idolatress. 2 Chron. 22. 10, 11, 12. *Jehoiada* set the Crown on his head, put down the Usurper, restored the Kingdom to their former freedom, and raised the Royal Family to their former Splendor and Dignity, and left it flourishing in Peace and Plenty: But after the death of his Preserver, Tutor, Governour, Guardian and Protector, 'tis recorded, *That this Joash forsook God, and turned Idolater and Murderer, (two inseparable Companions) and commanded Zachariah the Priest, the Son of Jehoiada, to be stoned, even in the Court of the House of the Lord, for reproving his Idolatry, and saying, Because ye have forsaken the Lord, He also hath forsaken you.* Thus *Joash* the King remembered not the kindness, which *Jehoiada* his Father had done unto him.

but slew his Son; and when he died, he said, *The Lord look upon it, and require it.* Which Prayer of this dying Martyr, the Lord heard, and recompensed this cruel ingratitude of *Joash* towards God and Man, speedily upon his own head, to the ruine of himself, and of all his Princes that seduced him, and of all his Armies, in which he trusted, by an inconsiderable party. For the Army of the *Syrians* came with a small company of Men, and the Lord delivered a very great Host into their hand, because they had forsaken the Lord God of their Fathers: so they executed Judgment against *Joash*.

And besides all this, *The Lord smote him with grievous torments in his body, by incurable diseases,* (as in the case of *Jehoram*, that murdered his Brothers, *2 Chron. 21. 18.*) And at last, to put an end to the miserable life of this godless Wretch, his own Servants conspired against him, for the Blood of the Sons of *Jehoiada* the Priest, and slew him on his Bed, and he died; But they buried him not in the Sepulchres of the Kings, (*2 Chron. 24. 18, 20, 21, 22.*) an honour that was bestowed upon *Je-*

Jehoiada the High Priest, his Preserver and Restorer. v. 16. though out of indignation denied him, as to *Jehoram* before him, that lived undesired, and died unlamented. 2 Chron. 21. 20. Thus did God plentifully reward this proud Doer, as the Psalmist speaks, *Measuring to him again, with the same measure that he had meted withal, a full measure of Wrath, pressed down, and shaken together, and running over into his Bosome,* as our Lord speaks, *Luke 6. v. 38.*

Obj. Some will say, *My Will is good, but I want means and ability to requite any benefit received by me.*

Answer. 1. Profess and acknowledge always the good Turn: it is a part of an ingenious Disposition, to profess who hath done thee any pleasure, yea, half a requital, *Eph. 5. 20.*

Secondly, Use Prayer to God for their good Estate; if thou be poor, he is rich to requite; and doubtless, as the cry of the poor can awake His Justice, as Himself speaks, *For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord, I will set him in safety, from him that puffeth at him.*

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Psal. 12. 5. So can the joyful Thanksgiving, by the mouth of them that are partakers of the benefit, and withal, their Prayers, for the means of it, awake His Liberality, as *Paul* undertakes; *My God shall supply all your necessities, according to his Riches in glory, by Christ Jesus.* Phil. 4. 19. Here I cannot but put the Poor in mind of their duty, which receiving good at the hands of them that relieve them, are very unjust, if they give not again this Duty back to them, *to Pray for them.*

So Ministers, which in that very Name, as one part of their Ministerial Duty, for the whole, is the Word, and Prayer (as the Apostles speak; *But we will give our selves continually to Prayer, and to the Ministry of the Word.* Acts 6. 4.) receive temporal things.

Lastly, Before I close up this place of *Thankfulness to Men*, we must not pass by our *Thankfulness to God*: For if to Men we must be Thankful, How much more to GOD? And the ground of Unthankfulness to Men, is from their Unthankfulness to GOD.

There

There is not any other fault more generally blamed, even, by those that have but the Light of Nature, than ingratitude (as I have largely shewed) nor any Ingratitude greater than towards God, because of none we receive more, or greater Benefits than from him: to say nothing, that it being impossible, that we should attain to that degree of Thankfulness, which should be in requiting the Benefits, we daily and hourly receive of him; he is contented to take the Acknowledgement of them for Payment, so as it must be the effect of a most Villainous Injustice to deny him that: For which cause, in the Scriptures we have the Invitations of Holy Men to Thankfulness, the praise of this Duty, and the Precedents of good Men performing it. In special, the Book of the *Psalms* hath his name in the *Hebrew* Tongue, as ye would say, *ספר תהלים* *The Book of Praises*; not as if the whole Book had nothing else, but because it is the chief part, and most principally intended. And for this cause doth the Church use in the beginning of her solemn Service, the 95 *Psalms*, as a means to invite us to that Duty, so good and comely, yea,

so just and necessary, as the Psalm for the Sabbath-Day begins; *'Tis a good thing to give thanks unto the Lord, and to sing praises to thy name, O thou most High.* Psal. 92. Men are not so forward to this *Duty of Thankfulness* as they ought; so it is, to Prayer we are more ready, as being sensible of our wants; not to Thanksgiving, as having them furnished, and so now in good case. This appears in the Gospel, in the ten Lepers, one only of which returned after his cleansing, to give Thanks, though nine intreated cleansing. *And Jesus answering, said, Were there not ten cleansed, but where are the nine? There are not found that returned to give glory to God, but this stranger.* Luke 17. v. 19, 20.

The more untoward we be to this Duty, the more must we be called on, and the more enforce our selves unto it, in the words of the Psalmist, *Come, and hear all ye that fear God, and I will declare what he hath done for my Soul.* Psal. 66. 16. Wherein he calls, and provokes others to the like Duties; as shewing, That we ought not to hold it enough, that we, for our own parts, serve God, but he draws others to it,

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Superiours by Authority, Equals and Inferiours by Persuasion, all by Example: See the practice; *Sing praises unto the Lord, ye Saints of his, and give Thanks at the remembrance of his holiness. Psal. 30. 4. And again; O magnifie the Lord with me, and let us exalt his name together; Come ye Children, bearken unto me, I will teach you the fear of the Lord. Psal. 14. 3. 11.* Yea, so far is this affection of gratitude towards God intended, as the very Angels, and all other Creatures are invited to this Duty, as the 103, and 148 *Psalms* shew throughout.

Whether because company increaseth courage in us in any work, or else we would shew, that we account our own endeavour too little, and too defective; whence we desire that which we lack, others with us should help to supply. This is also wonderfully well fitting to our natural Inclination; for Man is a Sociable Creature, and loves company, even in civil life: wicked men are companions in evil, and say, *Come with us, let us lay wait for blood; let us lurk privily for the innocent without a cause. Prov. 1. 11.* And how much more in the highest Acts of Religion,

ligion, wherein our life is best im-
ployed, ought God's Saints to do the
like?

1. Here then are we to be encoura-
ged in the solemn Worship of God,
(which is altogether Eucharistical,) to
frequent those Assemblies, yea, and
privately to encourage, and stir up one
another, as the Apostle speaks; *Not
forsaking the assembling of our selves toge-
ther, as the manner of some is, but exhor-
ting one another, and so much the more as
ye see the day approaching.* Heb. 10. 25.
A Matter that the Psalmist professed,
joyed his heart, when he found in his
People; *I was glad when they said unto
me, Let us go into the house of the Lord.*
Psal. 122. v. 1.

2. On the other side, here is blamed
the backwardness of those that even in-
vited and encouraged, yea, enforced
in a manner, by Authority, refuse to
come to give Thanks to the Lord, in
a Service of God, wherein themselves
can find nothing to blame, unless that
it is understood, and not standing in
an unknown Tongue, and consequent-
ly a dry, and fruitless Devotion: The
same,

same, if it were to run to Creatures, and visit the Sepulchres of the Saints, would count no labour too much, nor way too long.

3. And the like is to be said of others that separate themselves from such Eucharistical Assemblies, where the Name of God is called upon with Joy and Thankfulness, upon surmises of Blemishes and Defects, or dislike of the Society. Not to enter into the Question at this time, Where God is to be praised? All company that truly fears God, is good; and if not in our Assembly, Where have they either learned, that he is to be praised, or found those great benefits of His, whereupon they acknowledge, that they are bound to praise Him, and to give Thanks unto His Holy Name for them?

4. We have Precept upon Precept for the practice of this Duty of Thankfulness; *Offer unto God Thanksgiving*, saith David, Psal. 50. 14. *Let us come before his face with Thanksgiving*, saith our Translation; but the Original is *הוֹדוּ* with Confession. There be two things included in this Confession, and they

they be the very proper parts of Thankfulness. *First*, That we have received the favours, and good things we have, from God. *Secondly*, That we are obliged, and stand Debtors to Him of our Service and Duties for them.

So here is forbidden, either malignity to conceal, or arrogate to our selves, as our own purchase, what we have received of him: or else to detract that Duty, which in all reason, we are bound to perform, in that consideration, especially, because to Men we may go further, to some degree of recompence; but to God, there is the uttermost we can do, and therefore we ought to apply this to particulars, as in mentioning God's particular Favours to his Redeemed ones, to Travellers, to Captives, to Sick-men, to Sea-men; this is all he calls for: *O that men would praise the Lord for his Goodness, and for his wonderful works to the Sons of men: Let them exalt him also in the Congregation of the people, and praise him in the Assembly of the Elders. Psal. 107. v. 13. 21. 3. 32.*

The form of Thanksgiving, which is prescribed to every Israelite, that sells any Possession, or part of the Holy Land,

Land, is at large set down by *Moses*, *Deut. 26.* from the first Verse, to the 12. which well deserves our Meditation and Application ; for with such Sacrifices God is as well pleased, as with hilastick Oblations under the Law, for the *Peace-offering*, and *Thank-offering*, were of all others the most chargeable. 'Tis recorded, that *Solomon* offered a Sacrifice of *Peace-offerings*, which he offered unto the Lord, two and twenty thousand Oxen, and an hundred and twenty thousand Sheep at the Dedication of the House of the Lord, 1 Kin. 8. 63. The greatest that we read of, though great Sacrifices are mentioned in many places, yet none like this, that might seem to destroy all the Cattle in a whole Country. By the Multitude of Gratulatory Sacrifices, the People of God were wont to testify their Zealous and Grateful Affections to God, the Donor of all, in Signification and Expectation of that plenteous Redemption, wrought by Christ, as the *Psalmist* concludes the *Psalm* 130. v. 7, 8.

The like Affections ought to be in us all, for these Considerations :

I. For

I. For the multitude of his Mercies, how many are they that we have received already, and daily do enjoy? what hast thou (saith the Apostle) that thou didst not receive? 1 Cor. 4. 7. Many O Lord my God are thy wonderous works, which thou hast done, and thy thoughts, which are to us-ward; they cannot be reckoned up in order unto thee; if I should declare, and speak of them, they are more than can be numbred, (saith the Psalmist) Psal. 40. 5. And again, How precious are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are mo in number than the Sand; Psal. 139. 17, 18. David confesseth in the Contemplation, and review of God's Favours, that his Arithmetick fails him and comes short in a sacred Hyperbole, as being far above our Capacities, we cannot so much as tell them in order: If you begin at your Conception in the Womb, where the Psalmist begins, I will praise thee, for I am fearfully and wonderfully made; Psal. 139. 14. or at God's Election, in laying the foundation of your Salvation in Christ, before he laid the foundation of the world, as the Apostle speaks, According as he hath chosen us in him, before the foundation

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tion of the world. Eph. 1. 4, where will you end? You must in plain terms resolve to say with our Psalmist, *Such knowledge is too wonderful for me; it is high, I cannot attain to it.* Psal. 139. 6.

Secondly, Consider how continual are his Mercies, without any Intermision or Interruption; *They are renewed every Morning, saith Jerem, As he maketh his Sun to rise on the evil, and on the good, and sendeth rain on the just, and on the unjust,* Matth. 5. 45. as our Lord speaks. He holdeth our Soul in Life, when we think there is but a step between us and Death, (as David thought, when he fled from Saul, 1 Sam. 20. 3.) and suffereth not our feet to be moved, Psal. 66. 9. but according to his pleasure, in whom we live, and move, and have our being, Acts 17. 28: as the Apostle speaks: *The Manna that came from Heaven, was not restrained one day in forty years perambulation, and peregrination in the wilderness; thou withholdest not thy Manna from their mouth, saith Nebemiab, nor the water that flowed out of the rock, but gavest them water for their thirst.* Notwithstanding the many, and great provocations of God's People, *The Pillar of the Cloud*

Cloud departed not from them by day, to lead them in the way, nor the Pillar of fire by night, to shew them light in the way that they should go, saith Nehem. 9. v. 9. 20.

In the Element of his Mercies, we draw our Breath continually, to stir us up to continual Thankfulness.

Thirdly, Consider how great are the benefits that we receive from God, that call with a loud Voice, for this duty of Thankfulness for them, which makes the Psalmist cry out, *O how great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee, before the sons of men!* The Scripture is quoted by Isaiah, Isa. 64. 4. and by the Apostle rendered thus: *Eyes hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him.* 1 Cor. 2. 9.

What greater thing hath he prepared, or can he prepare for them that love him, because he loved them first, 1 Joh. 4. 19. (as St. John speaks) than Jesus Christ, the Son of his love? Is not this gift of God (as our Saviour speaks to

to the *Woman of Samaria*, Joh. 4: 10.)
the gift of gifts? It is then all our duties, to acknowledge with Joy and Thankfulness, the truth of the Lord, and this Mercifulness of God our Saviour in regarding our Vileness so far, as to save us from our spiritual Enemies, giving for us the ransom of the pretious Blood of his dear Son: and to end we ever-more keep a grateful Memory of this benefit, he hath appointed the use of the Holy *Eucharist*, a name, signifying Thankfulness.

Exh. Let us then come, and rejoyce to the Lord; and with a loud and strong Voice, acknowledge this Benefit: Let us frequent his Holy Table, so mercifully set before us in the Gospel, in despite of our Enemies, endeavouring to draw one another thereto, and to live such a Life, as may even silently call the very Adversaries of our profession, to the Worship and Service of God: whom serving cheerfully on Earth, for the abundance of all things, it may be our portion to enjoy, and to sing aloud and thankfully unto, in the Heavens, with his Holy Saints, and glorious Angels, and our
 blessed

blessed Lord and Saviour, Jesus Christ.

Fourthly, How undeserved are the Benefits we receive from God, that they may provoke us to Thankfulness, and how unexpected?

We deserve nothing but Wrath, and the curse of Mount Ebal, Deut. 27. 13. or of Cain, Gen. 4. 11. or of our Father Adam, to whom it was said, *Cursed is the Earth for thy sake, in sorrow shalt thou eat thereof all the days of thy Life*, Gen. 3. 17. If God should deal with us according to our demerits, our best performances are but glorious Transgressions, and we are but unprofitable Servants at the best, as our Lord speaks, Luk. 17. 10. Jacob pleads his Merit towards Laban stoutly, in Gen. 31. from v. 36. to v. 41. And Jacob was wroth, and chode with Laban; and Jacob answered, and said to Laban, *what is my Transgression, or what is my sin, that thou hast so hotly pursued after me?* And he stands upon his guard, and justifies himself, and challengeth Laban to lay to his Charge any unwarrantable Action in his twenty years service, though he had changed his wages ten times, as the Prodigal's elder Brother said to his Father,

Father, *To these many years do I serve thee, neither did I at any time transgress thy Commandment : Luc. 15. 29. But having to deal with God, he sets a very low esteem of himself, as not deserving the least of God's Mercies ; I am not worthy of the least of all the Mercies, and of all the truth, which thou hast shewed unto thy Servant ; for with my staff I passed over this Jordan, and now I am become two bands, Gen. 32. 10.*

See also the same dejection, and self-denial in his Grand-father *Abraham : Behold now, I have taken upon me to speak unto the Lord, who am but dust and ashes, Gen. 18. 23. and of Mephibosheth, when David said unto him, Fear not, for I will surely shew thee kindness, for Jonathan, thy Fathers sake, and will restore thee all the Land of thy Father Saul, and thou shalt eat Bread at my Table continually : And he bowed himself, and said, What is thy servant, that thou shouldst look upon such a dead Dog as I am? 2 Sam. 9. 8.*

The Mercies and Kindnesses of all Men in the World, compared to God's undeserved Favours, are but as a drop of a bucket of Water to the great Ocean : *My thoughts are not as your thoughts, neither are your ways my ways, saith*

saith the Lord: For as the Heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts than your thoughts, Isa. 55. 8, 9. This Consideration makes sometimes the faithful so earnest in the affection of joy, as they seem almost ridiculous in the Eyes of carnal Men, as *David to Michal, when he danced before the Lord, 2 Sam. 6. 21.* But their Justification is easie, it is before the Lord that I did it, to God's Glory, that I might express my Thankfulness to him, and the joy of my Heart in doing him Service, whom, since the rest know not, they are not to be respected if they scorn: nor is it to be wondred, if they be strangely affected with it, as above the compass of their Conceit.

Fifthly, How without hope of Requital are all, yea, the least of God's benefits that call for Thankfulness; a cup of cold water only, given to drink in Christ's name, because ye belong to Christ, shall not lose a just, and superabundant requital, saith our Lord, Mar. 9. 41.

See the full and final requital of all good and charitable Deeds, *Matth. 25. 34, 35, 36. Come, ye blessed of my Father,*

Father, inherit the Kingdom prepared for you from the beginning of the world: For I was an hungry, and ye gave me meat, I was thirsty, and ye gave me drink, I was a stranger, and ye took me in, naked, and ye cloathed me, I was sick, and ye visited me, I was in prison, and ye came unto me. The Wicked he requites here, sometimes in their own Coin, as Adoni-bezek acknowledgeth, when his thumbs and great toes were cut off: As I have done (to three-score and ten Kings) so hath the Lord requited me, Judg. i. 7. We are all ready enough to requite Evil for Evil, to give him (*quid pro quo*) as good as he brings, as the Proverb rimes, as Sampson served the Philistines: As they have done unto me, so have I done unto them, Jud. 15. 11. But it being impossible to requite God in any thing, it is a most heinous Provocation of his justice, to render Evil for Good: Do ye thus provoke the Lord? O foolish people, and unwise! saith Moses, with Astonishment and Abhorrency, Deut. 32. 6.

'Tis left as a sad blot in Hezekiah's Scutcheon, tho' otherwise a good Man, and a good King, by God's own Testimony: He trusted in the Lord God of Israel so that after him there was none like

like him among all the Kings of Judah, nor any that were before him. But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up, therefore there was wrath upon him, and upon Judah and Jerusalem, 2 Chr. 32. 25. For after the defeat of Senacherib's Forces, by an Angel of God, that slew in one night an hundred fourscore and five thousand men of war in the Assyrian Camp; and after the recovery of his Health, confirmed by a sign from Heaven in the Sun's Retrogradation by ten degrees, and the addition, by Patent from God, of fifteen years, to his days, with exceeding much Riches and Honour; yet for all this, he was not so careful to please God in an humble and thankful Acknowledgment of such great Favours, as God was to pleasure him in them all.

Sixthly, Consider from what odds the Person giving to our baseness, have been all his benefits, he being the great Independent *Jehovah*, greatness is stamp't upon all his Benefits to us, and we a Seed of evil Doers, a people laden with Iniquity, children that are corrupters;

ters; our spot is not the spot of his Children; we are wretched and miserable, and poor, and blind, and naked, and in want of all things, as our Lord writes to the Church of *Laodicea*, Rev. 3. v. 17.

Lastly, Consider with what advantage of time and order, in first bestowing, have his Benefits been to us.

No eye pittied thee to have compassion upon thee; I said unto thee when thou wast in thy Blood, live, saith the Lord Ezek. 16. 5, 6. we love him, because he first loved us, saith the Apostle, 1 Joh. 4. 19. His love to us is an antecedent love, we love him with a consequential love, because he hath cast his love upon us first, and therefore is no way indebted to us for our love: The Apostle asks this question, Who hath first given unto him, and it shall be recompensed to him again? for of him, and through him, and to him are all things, to whom be glory for ever, Amen. Rom. 11. v. 35, 36.

It is said by some, we can never requite our Parents; by some also, we owe more to our Masters and Teachers, than to Parents, in as much as one

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gave being, the other well being, doubtless in both respects we cannot requite God and Christ.

First, Our Parents begat our Bodies, *he gave us our senses*, who is therefore styled by the *Apostle*, *The Father of our Spirits*. Heb. 12. 9.

2. Our Masters and Teachers gave us, with God's Blessing, Knowledge and Learning, Christ teacheth us the way to Heaven, who is the Way, the Truth, and the Life; *Christ gave himself to us, and for us, to wash us from our Sins in his own Blood*, Joh. 14. 6. without which, it had been better for us to have been any thing, rather than men, yea, at all not to have been,

Let us with the *Psalmist* again and again say, *What shall I render unto the Lord for all his benefits towards me?* Psal: 116. 12. all his benefits are above us, even the one also of our former means, to express Gratitude, here fails us; what can we wish or desire, to the most absolute and perfect Being? Only we may acknowledge the Benefits, and the Excellency and Liberality of the Giver, which further may de-
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fire, that all others would do the like, this is our utmost; unless further, to endeavour, not to be disobedient to this Heavenly Author of much good to us, which yet is our duty otherwise, the less we have means to the former, the more ought we to be in this, and say with the Man after God's own Heart, *I will sing unto the Lord as long as I live, I will sing praises to my God, while I have my being, my Meditation of him shall be sweet, I will be glad in the Lord*, Psal. 103. 33, 34. and in another *At Midnight will I rise to give thanks to thee, because of thy righteous Judgments*, Psal. 119. 62.

Let us beg of him (as another Benefit) that he will give us Grace, and a mind to do these things, who hath given the ground an occasion of them, even the same our Lord Jesus Christ.

Now because the Apostle Peter saith, *no Prophecy of Scripture is of any private interpretation*, 2 Pet. 1. 20. so neither are all of sole private application, but some are of a larger Extent and Compass than others; if I should have studied long for a fit Text, and turned the whole Scripture, I could not have had a fitter pas-

Psal. 119. 16. Thy commandment is exceeding broad.

sage, of greater Latitude, in all the Book of God ; he calls more, both for private and publick application, than this, that is in so strange a manner laid open before us to look into it, and yet no more strange than true (as the truth is in Jesu, before whom I stand) for this Doctrin of the *Peace of God*, that ought to rule in the Hearts of all Believers, gives great help, advantage, and admonition, to Kings, Law-makers, Rulers, to the Founders and Conservers of Cities, Countreys and Kingdoms, to the end and purpose of defending and preserving them from Evils, in a cordial and blessed Submission, to the ever-ruling, and over-ruling *Peace of God*: If the *Peace of God* did bear rule in the Hearts of all Christians (which our *Apostle* requires in these of *Colosix*) all the World would become Christians.

A digression, as if it had been in the presence of his Majesty for exercise sake.

And here let me with all Humility, use the *Psalmist David's* Expression ; *I will speak of thy Testimonies also before Kings, and will not be ashamed, Psal. 119.*

46. and therefore in the first place, methinks this Scripture gives me just occasion to speak to Their Majesties in a word or two, that which I am sure, their noble minds will take more pleasure to hear, than to be profuse in their praise, which no Man can lightly pass over, if the *Peace of God* rule in your Hearts, whom the supream Ruler of the World hath chosen, and sent, to rule over us, his People. O happy shall ye be, and it shall be well with you, and happy shall all your Subjects in these three Kingdoms be, that by you are redeemed from thraldom, *and brought again from the Depths of the Sea of misery*, Plal. 68. 22. that *were sold for nought to the Man of sin, to be destroyed, to be slain, and to perish*, as Queen *Esther* speaks to King *Abasuerus*, in a like case, concerning *Hamans*'s Plot, *Esth.* 7. 4.

Sir, You were called many years ago, by God himself, into one Body, conjugal with your Royal Consort (that is all glorious within and without) and now by the same God, to the ornamental, and Political, to lead these three Nations; as also to lead the Military Body of the Confederates of

many Nations, as Captain-general of the Lords Hosts, like another *Moses*, that led the Children of Israel out of the Land of Egypt, out of the House of Bondage; or another *Cyrus*, that enlarged God's People out of the Babilonish Captivity, as it is no small Honour to be God's King upon so high and honourable Account, as none of your Royal Predecessors were ever called unto, so it asks no small Duty, Reverence, and Thankfulness at your hands to himwards:

Sir,

Thus it is, you Princes, as well as other Folks be accomptable to God; as arise your Receipts to a higher proportion, so must your Allowances and Payments be greater or less. You will find in a greater Arrearage, when it comes to a reckoning, where much is bestowed, much is called for again.

Consider, if your self advance any Man above others, upon equal, and perhaps less desert; if you do not think you ought more to repose in the Faithfulness and Loyalty of such a one, be ye well sure God looks for the like at your Hand: It behoves you therefore to be mindful of his Honour, which I dare

be bold, is the greatest that you have, that you are God's King, as eminently as he; of whom the Lord said, *yet have I set my King, (or as it is in the Hebr.) anointed my King, upon Sion, the hill of my holiness, Psal. 2. 6.* that so in the Regiment of his People, your Subjects; and of your self, you may demean your self as God's King.

There is no need, that I descend to particulars, in general. I say, that God's King may not behave himself, as the remnant of Kings do; that are either *Paganish*, or *Popish*, that rule only for their own Pleasures, and Appetites, without regard of Justice, Peace, or Honesty, that presume to make Religions of their own, to appoint a God; or any thing, as a service of God, which he hath not commanded, which is to tye God to their baubles, as *Jeroboam to the Golden Calves at Dan and Bethel, 1 Kin. 12.* and *Nebuchadnezzar to the Golden Image in the Plain of Dura, Dan. 3:* to appoint a service in the Latin, whom the People understand not, contrary to the rule of *Edification* set down; *1 Cor. 14. 26.* When Men presume to bind Consciences to their Knees, under pain of sin, and forbid

to reason of their biddings, under severe Penalties; this is a tyranny against God. True it is, that Penal Laws may be made to bind, in many respects: But let Men beware, lest they exact with greater severity, obedience to their own Precepts, than God's; there is but one Law-giver, that can save and destroy, saith *James* 4. 12. when they forbid what God commands, and commands what God forbids; its Tyranny, as did *Antiochus*, and other *Heathen* Emperors forbid to Circumcise, to read the Law, and commanded to offer to Idols, and to eat Swines Flesh, and all under pain of present Death, 2 Macc. 7.

Rulers must know their places, have moderate, and just, and Godly Government, not usurp on God's Right, on their Subjects Conscience; and tho' Faith be the Gift of God, and cannot be taught, nor forced, nor Conscience be compelled to assent, yet Men may be obliged to the outward hearing of Gods Word, and Factious Fire-brands repressed, and quenched. *Sozomen* tells us, That *Athanasius*, the Patriarch of *Alexandria*, was upon a time walking in the Streets in that City, and that a Raven did flee towards him, croaking,

croaking; which the *Heathen* that stood near, observing, began to deride him, and reproach him, as if he had been a *Præstigiator*, or *Conjurer*; and so making towards him, asked in derision, what the *Raven* said to him: He modestly smiling, answered in Latin, *Eras*; for he dictates unto you, *That to morrow will be a most bitter day: for to morrow you shall receive the Emperor's Edict, that you shall celebrate no more your Heathenish Solemnities*: And accordingly it came to pass; for the next day the Magistrates received orders from the *Roman* Emperor, that their *Heathen* Gods should be no more worshipped, but destroyed utterly, with all their *Idolatry* and *Superstition*, in which they were bred: Which being abdicated, they immediately embraced the Gospel. *Blessed is the people that know this joyful sound,* Psal. 89. 15. And thanks be to Jesus Christ, in many things already, you have shewed your self God's King, in coming out to help the Lord against the mighty, *Jer. 9: 3. in being valient for his truth*, at home and abroad, in scattering the Proud in the *Imagination* of their Hearts, and bring the

Wheel upon them, in taking down the Partition Wall of Separation, that your Subjects might not destroy one another for fashions sake; you have put your Life into your Land, to fight the Lords Battles, that teacheth your *hands to war, and your fingers to fight*, Plal. 144. 1. and have wrought with God this great Salvation in our *Israel*, as all *Israel* said of *Jonathan*, that overthrew the vastest Army that ever the *Philistines* had, consisting of *thirty thousand Chariots, six thousand Horses, and people like the sand, which is on the Sea shoar, for Multitude*, 1 Sam. 13. 5. In his name, that giveth Salvation unto Kings, and that hath delivered your Royal Person from the Sword; like another *David*, or *Jehoshaphet*, you marcht out against the Enemies of God and Man (or else he hath none in this World) and he, in whom ye trusted, hath made you more than Conqueror, in pacifying *Scotland*, subduing *Ireland*, and preserving the Peace, and safety of *England*; and in checking the Pride and Insolency of your sworn Enemies beyond Sea, and setting a bound to it, that it cannot pass; and though the *Waves thereof* toss
them.

themselves, yet they cannot prevail, tho' they roar, yet can they not pass over it, Jer. 5. 22. as the Prophet speaks of God's bounding the Sea, when he said, *Hitherto shalt thou come, and no further, and here shall thy proud waves stay themselves,* Job. 38. 11. Your Majesties Soul is bound up in the bundle of Life with the Lord your God (in all your hazardous, high, and honourable undertakings) and the souls of your Enemies, them shall he sling out as out of the middle of a sling, as vertuous Abigail speaks to King David, 1 Sam. 25. 29. For as an Angel of God, so is my Lord the King, to discern good and bad, therefore the Lord thy God will be with thee, saith the wise Woman of Tekoah to the King. 2 Sam. 14. 17.

Therefore saith he to the God of this Life, *Draw me not away with the wicked, and with the workers of Iniquity, which speak peace to their Neighbours, but mischief is in their hearts: For they speak not peace, but devise deceitful matters against them that are quiet in the Land,* Psal. 28: 3. and 35. 20.

If the Peace of God rule in your Royal Heart, because he hath set his love upon me, therefore will I deliver him, I

will set him on high, because he hath known my name, (saith God to David) He shall call upon me, and I will answer him, I will be with him in trouble, I will deliver him, and honour him, with long life will I satisfie him, and shew my salvation. Psal. 91. 14, 15, 16. (no richer Promises in all the Book of God, than those that are made to God's King) and again, I will make thy officers peace, and thine exactors righteousness, violence shall be no more heard in thy Land, wasting nor destruction within thy borders; Thy people shall be all righteous, (saith the Prophet) Isa. 60. 17, 18, 21.

And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever, and my people shall dwell in peaceable habitations, and in sure dwellings, and in quiet resting places, Isa. 32. 17, 18. Again, Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee; Isa. 26. 4. For the King trusteth in the Lord, and through the mercy of God he shall not be moved, saith King David, Psal. 21. 7. and therefore he protests thus, For my brethren and companions sakes, I will now say, Peace be within thee, Psal. 122. 8, But who were these Men

Men whom the King honoured thus, to account his Royal Brethren; and worthy Companions? Not such as the sons of Zeruiah, that were his Cousins, and were too hard for him, 2 Sam. 3. 39. that were bloody Men, and Murderers of Princes, nor such as Haman, the Agagite, Companion to King Absuerus, that plotted and contrived the murder of all Gods people in one day, Esth. 3. 8, 9. nor such as Doeg, the Edomite, that at Saul's Command, butchered the Priests of the Lord, even four score and five persons that did wear a Linnen Ephod. 1 Sam. 22. 18. in his eyes all such vile persons were contemned, Psal. 15. 4. as David professeth, he would know no such wicked personss, they should not tarry in his sight, Psal. 101. 4. 7. But he tells us, I am companion to all them that fear thee, to them that keep thy precepts, Psal. 119. 63, 65. to the Saints that are in the earth, and to the excellent, in whom is all my delight, Psal. 16. 3. why so? Because the Law of God is in his Heart; what Law? The Law of Peace. Great peace have they that love thy Law, and nothing shall offend them, Psal. 119. 165. Then there shall be no breaking in (by foreign Invasion) nor going out (by domestick Insurre-

Insurrection) no complaining in our Streets: *Happy is that people, that is in such a case (the Psalmist corrects himself) yea, happy is that people whose God is the Lord, Psal. 144. 15. whose peace rules in their hearts.*

My second Address shall be in all due Reverence and Humility, to the Right Honourable the High Court of Parliament, consisting of Lords and Commons.

I will with *Jeremiah* the Prophet, get me unto the great Men, and speak unto them (I hope with better acceptance and Success than he did) for they have known the way of the Lord, and the judgment of their God, *Jer. 5. 5.* are better acquainted with it, having had better breeding, and means of instruction, than others of meaner Estate: Let the Peace of God rule in your Hearts, unto which ye are all called in one Body politick: That ye all speak the same thing, that there be no divisions among you, but that you be perfectly joyned together in the same mind, and in the same judgment, as the Apostle charges the *Corinthians* by the name of *Jesus Christ*, *1 Cor. 1. 10.* That there be in none of you

you an evil heart of unbelief, in departing from the living God: Or amongst you a profane person, as Esau, to sell his birth-right for a Mess of Popery, as he did for a mess of Pottage, as the Apostle speaks, Heb. 3. 12. and ch. 12. 16.

You are the most solemn Representative of our Church and State; our Law-makers, and living Laws, are the most honourable Assembly of Christians under Heaven at this day, an Assembly of Philosophers and Divines; yea, of Kings and Priests, unto God the Father, and his Christ, Rev. i. 6. You are our first born, that have a double portion of Honour put upon you above your Brethren, to be our Rulers and Law-givers, to use the Apostle's words, *You are a chosen Generation, a royal priest-hood, a holy nation, a peculiar people; that ye should shew forth the praises of him, that hath called you out of darkness unto his marvellous light, 1 Pet. 2. 9.* As those that sate there before you above an Hundred and Twenty Years ago, were like so many Zerobabels (that led the people of God, from Caldean to Babylon) that laid the foundation of our Reformation upon Christ, another foundation no man can lay, 1 Cor. 3. 11. faith

(saith the *Apostle*) and his truth, and sounded by the Trumpet of the Gospel, a fair retreat, from Romish Popish Babylon; the mother of Harlots, and abominations of the earth, Rev. 17. 5. the mistress of Witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts, Nah. 3. 4. (as the Prophet speaks) so God hath called you together; that your Hands may finish it, that ye may bring forth the head-stone thereof with shouting, crying, Grace, grace unto it, as the Angel speaks, Zach. 4. 7. That she that is your Enemy may see it, and shame may cover her, Mic. 7. 10. That she may be removed, that nothing of her be left among us of her Idolatry and Superstition. Put your selves in array against French Babylon, round about all ye that tread the bow, shoot at her, spare no Arrows, for she hath sinned against the Lord, saith the Prophet, Jer. 50. 14.

Some rubbish that escaped our first Reformers, was left in the fall of so ancient and great a Building, which remains yet untaken away, but incumbers the Ground; which in the Prayers that we are commanded to use in our Monthly Fasts, run thus; name-ly,

ly, in the Prayer for the *High Court of Parliament*.

“ That all things may be so order-
 “ ed, and settled by their endeavours,
 “ upon the best and surest foundati-
 “ ons, that Peace and Happiness,
 “ Truth and Justice, Religion and Pie-
 “ ty may be established among us
 “ from all Generations: Now ano-
 “ ther Foundation of Peace and Happi-
 “ ness can no Man lay, than Christ and
 “ his Word. We need not send to *Rome*,
 “ nor any where else, for any thing that
 “ concerns Religion; *The word is nigh*
thee, even in thy mouth, and in thy heart,
saith the Apostle, Rom. 10. 8. and we
are built upon the foundation of the
Apostles, and Prophets, Jesus Christ him-
self being the chief corner stone, Eph. 2. 20.

In the Prayer for the reformed
 Churches, “ Purge all thy Churches
 “ from their Dreggs, and make them
 “ meet for a glorious Deliverance, that
 “ all the World may see, that Sal-
 “ vation belongs to our God.

In the last Prayer: “ Give us Grace
 “ Lord, seriously to lay to heart the
 “ great

“ great dangers we are in, by our
 “ unhappy Divisions, take away all
 “ hatred and prejudice, and whatso-
 “ ever may hinder us, from Godly
 “ Union and Concord; that as these
 “ is but one Body, and one Spirit,
 “ and one Hope of our Calling, one
 “ Lord, one Faith, one Baptism, one
 “ God, and Father of us all, so we may
 “ henceforth be all of one Heart, and
 “ of one Soul, united in one Ho-
 “ ly Body of Truth and Peace, of
 “ Faith and Charity, and may with
 “ one Mind and one Mouth glorifie
 “ thee, O God, through Jesus Christ
 “ our Lord, *Amen.*

The like Expressions are in the Prayer for the whole State of Christ's Church Militant here on Earth.

Let us deal plainly with God and our own Consciences, and those to whom these Prayers are recommended, unless we think to please God, and Men, with a few fair words of Devotion, when our Heart is far from him, and the performance of these things we pray for, as the *East* is from the *West*; *Be not deceived* (saith the *Apostle*) *God will not be mocked,* Gal.

Gal. 6. 6. however, we may deceive Men with words smother than butter, but war is in the heart, with words softer than oyl, yet are they drawn swords, Psal. 55. 21. Is not this a casting of God's words behind us, and taking his name in vain? That lays us open to that surprising expression of our Lord, *ex ore tuo est*, have ye not reason to fear the Lords Censure of the Elders of Israel, that came and sate before Ezekiel in Babylon, concerning whom, the word of the Lord came unto him, saying, *Son of man, these men have set up their idols in their hearts, and put the stumbling block of their iniquity before their face; should I be enquired of at all by them?* Exek. 14. 3. And that of the Prophet Jeremiah, *that from the Prophets of Jerusalem, hypocrisie is gone out into all the land*, Jer. 23. 15. If we build continually by our practice, that which wont seem to destroy so solemnly by our Prayer, what do we make of our selves in the Eyes of the World, but Transgressors? Gal. 2. 18. *Children, in whom is no faith*, Deut. 32. 20.

What then are these Dreggs we desire God to deliver us from? Are they not the remainder of our natural Corruption,

ruption, and the sin which doth so easily beset us within, and of *Poperie* without, that have been a snare to us, and removed our Souls far from *Peace*, that we may be delivered from them, as well as other reformed Churches.

Again, What are these great dangers that we are in by our unhappy Division; for the laying of which seriously to Heart, we beg God's Grace? Are they about matters of no value, that in the ballance of the Sanctuary have *Tekel* written on them, as being altogether higher than Vanity? Are we like the Man lying in a ditch, praying, *Lord have mercy upon me*, and yet will not stir Hand nor Foot to help himself out. If we will not prevent these dangers, when we know what the late attempt to remove the occasion of them cost these Nations, that were sore afflicted, and sorely tossed with the tempest of a long bloody War, and not fully comforted to this day.

Again, 'Take away all Hatred and
' Prejudice, and whatsoever else may
' hinder us from Godly Union and
' Concord.

And

And we will part with nothing by our good Will, that may please many good people, and can never tend to the real damage of any, but add more fuel still to the old hatred and prejudice, until that be taken out of the way, by which the offence cometh, *that may kindle a fire that will never be quenched, and feed a worm that shall never die,* Mar. 9. 46. from which Judgment the Lord deliver us.

Lastly, " All the terms of Union
 " of Peace, and Love, in Heaven and
 " Earth, are mustred up together,
 " one Lord, one Faith, one Baptism,
 " one God, &c. many Vanities; that
 " we may with one Mouth, and one
 " Mind, glorifie God, &c.

Here a Man would think, (*If there be any consolation in Christ, if any comfort in love, if any fellowship of the Spirit, if any bowels or mercies, if any truth in men,*) Phil. 2. 1. that we are resolved now to fill the Evangelical Prophecy of Zephany, to *serve the Lord with a pure lip, and with one shoulder,* Zeph. 3. 9. with Uniformity of Doctrine, Worship, and Discipline, *that there may be one Lord, and his*

his name one, according to that of the Prophet, Zach. 14. 9.

Lord, put this heart in those that have commanded us to put up those sweet words to God, in truth and simplicity of Heart, Amen. That we may not be said to have a form of godliness, 2 Tim. 3: 5. is an outward delineation of piety, of peace and unity, denying the power and practise of it, (as the Apostle speaks) or as Jeremiah, They have healed the hurt of the Daughter of the my people slighted, saying, peace, peace, when there was no peace, Jer. 6. 14. and those that are required to make their Addresses to God in these words, say, Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and there is no healing for us? we looked for peace, and there is no good, and for a time of healing, and behold trouble. Jer. 14. 19. Then said I, ah Lord God, surely thou hast greatly deceiv'd this people, and Jerusalem, saying, ye shall have peace, whereas the sword reacheth unto the soul.

Now, most noble Lords and Commons,
Since God hath endued many of you
with excellent parts of learning of all
sorts, and Wisdom, both Theoretical
and

and Practical, above all the *Sanedrims* Synods, and *Anti-Synods*, since that of *Nice*, in which a plain Country-man, in demonstration of the Spirit and Power, convinced the *Heathenish* Philosophers, more than all the three Hundred and Eighteen Fathers that were there; I hope you will in the fear of God, assert the everlasting Gospel in the purity and simplicity of it, and all the approved Teachers of it, in allowing them a just Maintainance for their Supportation, *that they may be encouraged in the Law of the Lord*, 2 Chr. 31. 4. (as *Hezekiah* is recorded to have done in his Reign) according to that of the *Apostle*, *Let him that is taught in the word, communicate to him that teacheth in all good things*, which I take to be the Patent of the Ministers of the Gospel. The gleanings of your Grapes are better than the Vintage of some Countrys, where there is a competent Provision for their Ministers, many able Men of yours have small allowance, even for the meanest Employments, all Tyth being lock'd up in the Hands of Impropriators in many places, and nothing left of the spoil, but the old allowance: The Ne-
thimims

thimims that were of two sorts, the *Gibeonites*, and the *Levites*, that were imployed to be Hewers of Wood, and Drawers of Water for the Alter of God, ^t had a far more plentiful provision for themselves and their Families, than many of your most painful Ministers have at this day, that labour in the Word and Doctrine, as the Apostle speaks, 1 Tim. 5. 17. Prove me now herewith, saith the Lord of hosts; if I will not open you the windows of Heaven, and pour out a blessing: that there shall not be room enough to receive it; Mal. 3. 10. That he may cause the blessing to rest in thine House, saith the Prophet Ezekiel, ch. 44. v. 30.

More over most noble Patriots, that are called to sit on Thrones of Judgment (for such a time as this) where many of your Pregonitors, Parents, Kinsmen, dear Friends, fellow-Subjects, and Country-men, did sit above Fifty years ago, that were able Men, fearing God, and honouring the King, that were zealous for God, and valiant for his truth, *as ye are all this day*, Act. 22. 3. that resisted all inevitations on Church and State, *even unto Blood*, Heb 12. 4. in themselves, and others,

others, to prevent the setting up *the image of Jealousie, that provokes to Jealousie*, Ezek. 8. 3. which was like to bring the calamities of Esau upon them, Jer. 49. 8. and their posterity after them, that they might not be called the border of iniquity, the people, against whom the Lord hath Indignation for ever, as the Prophet speaks, Let not all the trouble seem little to you, that hath come upon us, our Kings, on our Princes, on our Priests, and on our Fathers, and on all the people, Neh. 9. 32. since the time of King Charles the I. whose shield (in that combustion) was vilely cast away, 2 Sam. 1. 21, as if he had not been anointed with Oyl, as David laments the violent Death of Saul, lest these things should be revived, and advanced with a high Land, that caused such alienation of affection, and bitter destruction of many Persons and Families, in these three Kingdoms.

You have, like the Nobles of Israel, given their evidence to the contrary ; Thas when Popery was issuing upon us like a mighty Stream, Root, and Branch, in all the parts and Pendants of it; Then they had swallowed us up quick, when their wrath was kindled against

thimims that were of two sorts, the *Gibeonites*, and the *Levites*, that were employed to be Hewers of Wood, and Drawers of Water for the Alter of God, had a far more plentiful provision for themselves and their Families, than many of your most painful Ministers have at this day, that labour in the Word and Doctrine, as the Apostle speaks, 1 Tim. 5. 17. Prove me now herewith, saith the Lord of hosts; if I will not open you the windows of Heaven, and pour out a blessing: that there shall not be room enough to receive it; Mal. 3. 10. That he may cause the blessing to rest in thine House, saith the Prophet Ezekiel, ch. 44. v. 30.

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You have, like the Nobles of Israel, given their evidence to the contrary; Thus when Popery was issuing upon us like a mighty Stream, Root, and Branch, in all the parts and Pendants of it; Then they had swallowed us up quick, when their wrath was kindled against

us: Then the waters (of Mara, of bitterness) had overwhelmed us, the stream (of Idolatry and Superstition) had gone over our Soul, Psal. 124. 3, 4. Then like so many Moses's you stood in the breach to resist Satan, and all Iniquity, and to turn away God's wrath from his People, occasioned by the golden Calf; or as so many resolute, and self-denying Levites, of whom it is written, That he said to his Father, and to his Mother, I have not seen them; neither did he acknowledge his Brethren, nor knew his own Children, when a Proclamation was made by Moses, through all the Camp of Israel, Who is on the Lords side? let him come unto me, Exod. 32. 26. In all these things, you have approved your selves, the faithful and true Servants of God: Be it spoken to the glory of God, and recorded among your Archives for your honour, and of your posterity for ever; that you did really thus, with all your high, and low Court-Relations.

Ye have seen also that Prophecy of *Isaiab*, actually fulfilled in the Royal Person of our King, *when the enemy shall come in like a flood, the Spirit of*

of the Lord shall lift up a Standard against him, Isa. 59. 19. put him to flight; by whom? But by our King *William*, whom God hath made to be his Standard-bearer, against the Man of Sin, and Son of Perdition, in Honour and Obedience to him, that is styled, *The standard-bearer among ten thousand*, Cant. 5. v. 10.

Blessed be the Lord God of *Israel*, that hath in love to us all, let his own King over us, to assist you in all things that may do most good: In *whatsoever things are true, in whatsoever things are honest, in whatsoever things are lovely, in whatsoever things are of good report, if there be any vertue, if there be any praise, that ye may think on these things with him, as the Apostle exhorts, Phil. 4. v. 8.*

What God said to *David*, *Psal. 2.* *This is my King*; generally he saith it of all that be like to *David*, for he is the same.

The King, whose Heart is upright with God, as was *David's*, (the temper whereof you may see, *Psal. 101.* and *Psal. 131.* as touching the Administration of the Common-wealth, and

his own Person and Family ; but more excellently, as in his duty to God in the whole 119th. *Psalms*.) Such a King is God's King himself, such may assure themselves of safety and protection from the treachery and power of their Adversaries, as *Psalms* 144. 10. *It is he that giveth salvation unto such Kings, that delivered David his servant from the hurtful hurt of Saul, and all-his enemies,* as the title of the 18th. *Psalms* bears.

And without flattery, be it spoken, if God have any such King in the World, it is our King, as he hath well declared, even by that very Argument of Protection, from such villainous Practices, as were contrived against him, and such eminent dangers, that he exposed himself unto, both by Sea and Land, to them, that can, or will mark no other reason.

Certainly, if *Sion*, if *Jerusalem*, if *Israel* were beholding to the Lord for giving them the honour above all other Nations, to be ruled by this King; we are in the same debt, to whom the best King in this World hath been given by him, and then given, when we feared the worst of all extremities, that we could imagine ;

gine ; when there seemed to be but a step between us and ruin, which I write not, to puff us up with Pride, nor Himself, whose, not the least Praise is, that he delights not in the hearing of his own Praise, but to make us thankful, and to stir us up to pray heartily to God for him ; that he would keep his Mind in him for evermore, and confirm his love to him for ever : *Bless, Lord, his substance, and accept the work of his Hands* (for thy Church and People) *smite through the Loyns of those that rise up against him, and of them that hate him, that they rise no more,* which is Moses's Prayer for Levi, Deut. 33. 11. See David's Prayer, 1 Chron. 29. 18. O Lord God of Abraham, Isaac, and Israel our Fathers ; keep this for ever in the Imagination of the Thoughts of the Heart of thy People, and prepare their Heart unto thee, that at length our Eyes may behold that joyful sight : *That Mercy and Truth are met together, that Righteousness and Peace have kissed each other,* Psal. 85. 10. (as the Psalmist speaks) and the full Accomplishment of that Evangelical Promise, *Violence shall be no more heard in thy Land, Wasting nor Destruction within*

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F 3
thy*

thy Borders, that Men may call our Walls Salvation, and our Gates Praise, Isa. 60. 18. that when he rests from his Labours, his Works may follow him.

My next Address is to you, my Reverend Brethren of the Ministry of the New Testament, *to you in a special manner is the Word of his Salvation sent, Acts 13. 26. (as the Apostle speaks to the Church of Corinth) being by nature as hateful to God, and hating one another, Tit. 3. 3. as those that are embodied with you. Let the Peace of God rule in your Hearts, into which ye are called (not only in one Body Mystical, as all Christians are, but also) into one Body Ecclesiastical, and be ye thankful, that ye be all of one Mind, 1 Cor. 1. 10. We are Embassadors for Christ, the Prince of Peace, the King of Peace, upon whom, the Chastisement of our Peace was laid, Isa. 53. 5. That came and preached Peace to you that were afar off; and to them that were near, saith the Apostle, Eph. 2. 17. and hath left us a Legacy of Peace, and hath committed unto us the Ministry of Reconciliation, 2 Cor. 5. 19. the Gospel of Peace, Rom. 10. 15. O that it might be said of us under the New Testament, as he speaks*
of

of Levi in the Old ; He walked with me in Peace and Equity, and did turn many from Iniquity, Mal. 2. 6.

Let us be diligent in our Master's work, like faithful and wise Stewards, whom our Lord hath made Rulers over his Household, to give them their portion of meat in their due season: Blessed are those Servants, whom our Lord, when he cometh shall find so doing ; of a Truth I say unto you, that he will make them Rulers of all that he hath, Luk. 12. 42, 43, 44. That we may recover poor Sinners out of the Snare of the Devil, who are taken Captives by him at his Will, 2 Tim. 2. 25. That when the chief Shepherd shall appear, we may be found of him in Peace, without spot, and blameless, and receive a Crown of Glory, that fadeth not away, 1 Pet. 5. 4. 2 Pet. 3. 14. That being Teachers, sent of God, to teach the way of God in Truth, may shine as the brightness of the Firmament, and by turning many to Righteousness, as the Stars for ever and ever, as the Prophet Daniel speaks, Dan. 12. 3.

Now, since God by this Text, as by the tenor of the whole Book of God, calls us to Peace, how many of our Profession are counted the greatest

Enemies to it in the whole Kingdom?
 as being neither Peace-makers, nor
 Peace-keepers with our Neighbours;
 but by Austerity and Severity, exact-
 ing our dues to the utmost Farthing,
 with such rigour, *as the Sons of Eli,*
did use, that were Sons of Belial, and
knew not the Lord, 1 Sam. 2. 12. con-
 trary to that Spirit of the Gospel,
 which Christ's own Disciples were
 ignorant of, *when they would have con-*
sumed the Samaritans with Fire from
Heaven, as Elijah did the Guards of
Ahaziah, Luk. 9. 55. and putting their
 Parishioners into the Court often, for
 very small matters, as if they sought
 not them, but theirs, so contrary to the
 Apostle, as if Destruction and Misery
 were in their ways, *and the way of*
Peace they had not known, as the Apo-
 stle speaks of the Gentiles, Rom. 3. 17.
 Hence it is in the first place, that Men
 prosper not under the means of Grace;
 as thinking it impossible, *that the same*
Fountain should at the same place, or
Spring-head, send forth sweet Water, and
bitter, as St. James speaks, Jam. 3. 11.

And that Men abhor the Offerings
 of the Lord, as if *all sought their own,*
and not the things which are Jesus Christs,
 Phil.

Phil. 2. 21. which the *Israelites* are recorded to have done of old for the vileness of their Priests, that with Force and Cruelty ruled over them; and many depart from them, with Indignation, to more peaceable Assemblies of Christians, without any purpose to return, because *their* *Shepherds* have caused them to go astray, as the Prophet *Jeremiah* speaks, *ch. 50. 6.*

And since our Liturgy that we read daily, is so full of good Prayers, Collects, and Requests for Peace, that God who is the Author of Peace, and lover of Concord, would give to all Nations Unity, Peace, and Concord : Let this Charity begin at home, and let us, with our Apostle, follow after the things that make (most) for Peace, and the things wherewith we may edifie one another, *Rom. 14. 17, 19.* and ye shall be named the Priests of the Lord, Men shall call you the Ministers of our God, ye shall eat the Riches of the Gentiles, and in their Glory shall ye boast your selves, as the Evangelical Prophet speaks, *Isa. 61. 6.* lest the Lord divide us in Jacob, and scatter us in Israel, as he did Simeon and Levi, that were Brethren in Evil, (but not in any good) to their perpe-

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Peace they had not known, as the Apo-
 stle speaks of the Gentiles, Rom. 3. 17.
 Hence it is in the first place, that Men
 prosper not under the means of Grace;
 as thinking it impossible, *that the same*
Fountain should at the same place, or
spring-head, send forth sweet Water, and
bitter, as St. James speaks, Jam. 3. 11.

And that Men abhor the Offerings
 of the Lord, as if all sought their own,
and not the things which are Jesus Christ,
 Phil.

Phil. 2. 27. which the *Israelites* are recorded to have done of old for the vileness of their Priests, that with Force and Cruelty ruled over them; and many depart from them, with Indignation, to more peaceable Assemblies of Christians, without any purpose to return, because *their* *Shepherds* have caused them to go astray, as the Prophet *Jeremiab* speaks, *ch. 50. 6.*

And since our Liturgy that we read daily, is so full of good Prayers, Collects, and Requests for Peace, that God who is the Author of Peace, and lover of Concord, would give to all Nations Unity, Peace, and Concord : Let this Charity begin at home, *and let us, with our Apostle, follow after the things that make (most) for Peace, and the things wherewith we may edifie one another, Rom. 14. 17, 19. and ye shall be named the Priests of the Lord, Men shall call you the Ministers of our God, ye shall eat the Riches of the Gentiles, and in their Glory shall ye boast your selves, as the Evangelical Prophet speaks, Isa. 61. 6. lest the Lord divide us in Jacob, and scatter us in Israel, as he did Simeon and Levi, that were Brethren in Evil, (but not in any good) to their perpe-*

tual infamy; remembering always, that he that soweth Discord among Brethren, *is one of the seven things that are an Abomination to the Lord*, as Solomon speaks, *Prov. 6. 16.*

Again, our Brethren, that profess the same Faith of Christ crucified with us, yet dissent from us in some Externals, and Circumstances about Religion; lay to our charge, that we hang all our Religion, and Ministration, upon certain stinted Forms, and Canonical Offices, upon Persons and Places, Times, Canonical Hours, Vestures, Postures and Gestures, &c. and that under the Fig-leaves of Formality in the worship of God, we cover all Iniquity, as the Church of Rome doth, whose whole Religion is nothing else, but a Congeries of such insipid stuff. And that of late, we were ready, upon the advance of Popery, to turn *Papists*, rather than part with our Livings, perceiving some to be turned aside already after Satan, like fallen Stars, and others with Demas, to forsake us, and embrace this present (Popish) World, 2 Tim. 4. 10. and a great many in Church and State, ready to swim with the overflowing.

ing Tide of *Anti-christ*; the *Apo-*
stle tells *Timothy*, That he knew that all
 they that are in *Asia*, had turned away
 from him, 2 *Tim.* 1. 15. and speaking
 of the *Apostacy* of the latter days, he
 saith, They shall turn away their Ears
 from the Truth, and shall be turned unto
 (Popish) Fables, 2 *Tim.* 4. 4. God be
 merciful unto us.

I dare not trust my own Heart,
 when I think of *Peter*; but I hope
 there would be found, even among
 us, that enviously are styled *Conformists*
 (tho' our Works are not found perfect before
 God, *Apoc.* 3. 2.) as many, and more,
 that would have laid down their Lives
 for the Word of God, and Testimony
 of Jesus, as laid down their Livings, to
 avoid Men's Traditions and Com-
 mandments; that they might not min-
 gle with the Fountain of *Israel*, to de-
 file the Waters of the Sanctuary. Such
 Imputations as these must needs cause
 the Ambassador of Peace to weep bitterly,
 as the Prophet speaks, *Isa.* 33. 7. But
 we expect better things of them, and
 accompanying Salvation (that thus
 censures us) though they differ from
 us in the outward mode of Religion,
 which is various in all Countries, and
 speak

all of us, our Mothers Children being angry with us, Cant. 1. 6. They sit and talk against their Brethren, and slander their own Mothers Sons, Psal. 50. 20. we know that we are passed from Death to Life, because we love the Brethren, saith St. John, 1 Joh. 3. 14. and with Christ's Brethren, we hope to go to their Father, and our Father, to their God, and our God, Joh. 20. 17. with as sincere Affection, and Brotherly Love, Gen. 33. 16. as Joseph shewed, that was separated from his Brethren for a while, that he might enjoy them for ever, Philem. 15.

But besides all this, they have somewhat else against many of us; that if thoroughly weighed, and laid in the ballance of the Sanctuary, would be heavier than the Sand of the Sea, as Job's Pathetick Phrase is, Job 6. 2, 3. That we leave our Flocks, and starve them, being called by God and Man to the Ministry of the Gospel, to no other end and purpose, but to feed them, to feed the Church of God, which he hath purchased with his own Blood, saith the Apostle, Act. 20. 28. to the Elders of the Church of Ephesus, in his last Visitation at Miletus. And whereas it appears by the first verse of the second Chapter of this

this Epistle, that the *Apostle* had never been among these of *Colossæ*; that they had not seen his Face in the Flesh, Col.2.1.

It is to be marked how careful *Paul* was; that being now in Prison at *Rome*, under the Bloody Tyrant *Nero*, when he might well have been excused from writing to other Churches, which himself had planted, yet takes no liberty to himself of ease, but writes, even to these that he had never seen, and *had not seen his Face in the Flesh*; that if he could not, by reason of his Endurance, speak to them, yet his Letter might instruct them, and confirm them in them in the truth of God; and what punishment shall they be worthy of, who being tied to special Charges, have no regard to any thing, saving to the receiving of their Profits? As for the instruction of their Flocks; they think it enough to allow one *Ten Pounds* a Year, the Tenth part perhaps of the whole Living, to read them Prayers; and if they once or twice in a year shall come to them, and give them a Sermon, they think they have discharged their full Duty with advantage. I wonder how such should not blush, to hear of the *Apostle's* dili.

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for the Lord hath chosen you to stand before him, to serve him, and that you should minister unto him, and offer burnt Incense, and Sacrifice : That of Ezekiel is very terrible; ye eat the Fat, and cloath you with the Wool; ye kill them that are fed, but ye feed not the Flock, Ezek. 34. 3.

The Prophet goes on to the 11th. verse, with severe Comminations, that concern the Shepherds under the Gospel (that are such) as well as under the Law, for their Unfaithfulness to so great a trust; being the greatest under Heaven, even no less, than the Souls of Men, redeemed with the precious Blood of Christ, as St. Peter speaks, 1 Pet. 1. 19.

My Ground of this Application is, a Rule and Maxim of Philosophy, and right Reason. *Agente eodem modo existente, & eadem materia idem effectum.* God changeth not, *Mal. 3.* Now as God is the same, and Sin the same, so we must expect the like effects from the like causes; the Principals of Sciences are external, and the Rules of guiding Souls to Blessedness, most immutable of all the rest: As God dealt with *Israel*, his peculiar People; so will he deal with us, if we be like them in their Sins; we must thank his Goodness

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ness for this much, we are too impudent, if we desire, or pretend more ; therefore, as he *punished them for all their Iniquities*, Am. 3. 2. from the Land of *Egypt*, to this day, so hath he just cause to visit us for our Iniquities, that are swoln to as great a bulk as they were before the last War : Give me leave to use here the words of *Elibu* to *Job*, *At this my Heart trembleth, and is removed out of his place*, *Job* 36. 1.

Let us not flatter our selves upon the gracious Assistance we have hitherto found in our miraculous Restauration, *An. 1660.* which we could not have lookt for ; no, not in a Dream, to be (after so many signal Defeats) on a sudden, made more than Conquerors, with all the faults that followed us, even forgetting that we had twenty Years time for repentance allowed us, to wash us from our old Sins : *Let us not be high minded* (saith the Apostle) *but fear* ; indeed, *If God be for us, who can be against us*, saith the same Apostle, *Rom. 8. 3.*

But how can he be Friends with us, when we walk so cross and perversely with him ? His Name, that ought not to be mentioned without highest Reverence,

verence, *is continually Blasphemed*, Isa. 52. 5. Nothing hated but Holiness, and the Lovers of it made the Song of the Drunkards, and By-word of the People; and a desire to walk with God according to our Christian Profession, *Soberly, Righteously, and Godly*, Tit. 2. 12. made a derision all the day, &c. Neither let us think to appease him, and hold his Friendship with a few Sermons, and Ceremonies of outward Service; as the tything of Mint, Cummin and Dill, when we neglect Justice and Fidelity, a Gospel Reformation of our Lives and Conversations, and *the weighty things of the Law and Gospel*, as our Lord speaks, *Matth. 23. 23.*

See what the Lord speaks by the Prophet *Jeremiah*: *For I spake not unto your Fathers, nor commanded them in the day that I brought them out of the Land of Egypt, concerning Burnt-offrings, and Sacrifices. But this thing commanded I them; saying, obey my Voice, and I will be your God, and ye shall be my People, and walk ye in all the ways that I have commanded you, that it may be well unto you.* Jer. 7. 22, 23. When in the mean time we hold his truth in Unrighteousness,

teousness, when I know not for what politicke respects, we prefer *Musical Delight*, Am. 5. 23. and Solemnity in his Service, before *the Spirit and Understanding*, 1 Cor. 14. 15. and Justifie by our practice, the Idol-Service, which we accuse in our Books and Preaching. And now, O ye Priests, this Commandment is for you (saith the Prophet Malchi) If ye will not hear, and if ye will not lay it to heart, to give glory to my Name, saith the Lord of Hosts, I will even send a curse upon you, and will curse your Blessings; yea, I have cursed them already, because ye do not lay it to Heart, Mal. 2. 1, 2. I will dash them, a Man against his Brother, the Father and the Son together, (saith the Lord) I will not pity, nor spare, nor have mercy, but destroy them, Jer. 13. 14. and 16. Give Glory to the Lord God before he cause Darknesse, and before your Feet stumble upon the dark Mountains; and while ye look for Light, he turn it into the shadow of Death, and make it gross Darknesse. These things are written for our admonition, upon whom the ends of the World are come, 1 Cor. 10. 11. Excellently doth Ezra express the Affection, Resolution, and Reformation of the Jews, after

after their Escape and Deliverance from Babylon, and return to Zion, with these words: *And after all this is come upon us for our evil Deeds, and for our great Transgressions; seeing thou our God hast punished us less than our Iniquities deserve, and hast given us such a Deliverance as this; should we again break thy Commandments, and joyn in affinity with the people of these Abominations? Wouldst not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping, Ezek. 9. 13, 14. Let us take heed that we fulfill our Ministry (as the Apostle exhorts Timothy) 2 Tim. 4. 5. that we lose not our Church it self, wherein Men glory so much (your Glorifying is not good, saith the Apostle) 1 Cor. 5. 6. that it flee not away like a Bird, as the Glory of Ephraim, from the Birth, and from the Womb, and from the Conception, as the Prophet Hosea speaks, and our selves also. The Dissenters (as we call them) are like to steal it away from us, and leave us naked and bare, to read Prayers to bare Walls, and empty Pews, as many do already in City and Country. Behold your house shall be left unto you desolate (saith our Lord to the Jews)*

Jews) *What house?* The Prophet *Isaiab* tells us, *Our Holy and Beautiful House, where our Fathers praised thee, is burnt up with Fire, and all our pleasant things are laid waste; the only Cathedral that God had in all the World, wherein was the Glorious Symbol of his Presence, and the great Mystery of Godliness, that præfigured Christ with all his Benefits: This was done afterwards by the Caldeans. He tells them further, Therefore I say unto you, the Kingdom of Heaven shall be taken from you, and given to a Nation, bringing forth the Fruits thereof, Matth. 21. 43.* What is meant by this *Kingdom of Heaven?* The Church visible; the Phrase often used in the beginning of *St. John's* Preaching, and *Christ's*, *Matth. 3. 2. and 4. 17. and in the Parable of the Sower:* This Phrase is taken from *Daniel*; *And in the days of those Kings shall the God of Heaven set up a Kingdom, and the Kingdom shall not be left to another People, but it shall break in pieces, and consume all these Kingdoms, and it shall stand for ever, Dan. 2. 44.* The Church visible is now to be made up of the *Gentiles*, as of old of the *Jews* chiefly, our Lord having taken down the Wall
of

of Partition that was set up by God himself between them, why may not Men take down and demolish; even to the Foundation, the Wall of Separation, dawbed with intempered Mortar of Malice and Envy, set up in their Heart against their Brethren, unless there be such a great Gulf fixed between them by it; so that they which would pass from hence cannot, nor can they pass to us, that would come thence, as Father *Abraham* speaks to the *rich Man in Hell*; that would fain have changed his Quarters and Post for any Ease or mitigation of pain, *Luk. 16. 26.*

The Evangelist *Matthew* tells us, *That this saying is commonly reported among the Jews to this day; Matth. 28 15.* that Christ's Disciples came by Night, and stole him away while the Watch-men slept. *Mary Magdalen*, upon a double mistake, thought that the Gardiner had stolen him out of his Grave, *Joh. 20. 15.* We read of a great quarrel between the ten Tribes and the Jews, about the stealing away of King *David*, in his own Presence. *And behold all the Men of Israel came unto the King, and said unto the King, why have our Brethren the Men of Judah stolen thee away?*

away? 2 Sam. 19. 41. The good and wise King could not decide the controversy without a Mutiny, and sad Dissention, as follows in the Text; *Moses* tells us, *that Jacob stole away the Heart of Laban the Syrian, when he fled from him, Gen. 31. 20.* (upon the fall of his Countenance towards him) with all that he had, and *that his Daughter Rachel stole away his Teraphim, his Gods; there was a Heartless and Godless Man left, and what had he more? Judg. 18. 24.* as *Micah* speaks to the Men of *Dan*; yet after all his fierce pursuing after *Jacob*, with all his forces, and overtaking him, and searching all his stuff, he found nothing of his to accuse *Jacob* of, nor to make him ashamed, that he had parted so suddenly from him without his Knowledge and Consent: Therefore they entred into Covenant together of perpetual amity, and parted in *Peace* and Love, and were never injurious to one another, no more than *Esau* was to *Jacob*, that fled from him, for fear of his Life, yet was at meeting embraced by him, with high Expressions of Love, and they buried their aged Father *Isaac* in *Peace*, Gen. 35. 29.

Set your Hearts (saith Moses) unto all the words which I testifie among you this day; and he gives this reason for it in the words following, For it is not a vain thing for you, because it is your Life, and through this thing ye shall prolong your days, Deut. 32. 46, 47. O that thou hadst hearkned to my Commandments, (saith the Lord by the Prophet Isaiah) then had thy Peace been as a River, and thy Righteousness as the Waves of the Sea; thy Seed also had been as the Sand, and the offspring of thy Bowels like the Gravel thereof; his Name should not have been cut off, nor destroyed from before me, Isa. 48. 18, 19. But if we still go on, to make the Precepts of God of none effect, by their unlucky Neighbourhood with the Precepts of Men: The Book of God will be unawares snatch'd out of your Hands, as the Ark of God was from the Shoulders of Hophni and Phinehas by the Philistines, 1 Sam. 4. 11. and a black Book put into our Hands, written within and without, Lamentation, and Mourning, and Woe. Ezek. 2. 10. For thus saith the Lord, enter not into the House of Mourning, neither go to lament, nor bemoan them; for I have taken away my Peace from this People,

People, saith the Lord, even loving kindness and Mercies, Jer. 16.5. from which Judgment the Lord deliver us, that we may enter into Peace, and rest in our Beds, every one walking in his Uprightness, Isa. 57.2.

Now for a particular Application of his Doctrine to all Relations and Orders of Men, High and Low, Rich and Poor, &c.

1. To Magistrates and Subjects.

IF the Peace of God rule in the Hearts of Rulers, then they will seek the Glory of God, and the Peace and Good of their Subjects, above all Earthly things, to the fulfilling of that Evangelical Promise of *Isaiah, And Kings shall be thy Nursing Fathers, and their Queens thy Nursing Mothers, Isa. 49.23.* The God of Israel said, *the Rock of Israel spake to me: He that ruleth over Men must be just, ruling in the fear of God,* is the Instruction that the Man after God's own Heart received immediately from God, touching his Ruling and Governing the People of God: And an excellent President we have from
Theodosius,

Theodosius Junior, the Emperor, recorded by *Socrates*, l. 7. 22. who tells us, that when in a severe Winter that did threaten and portend a great scarcity of Victual the Year ensuing, it being not very plentiful at that time, he gave way to the Peoples desire of the usual Games and Shews that were acted in the *Circe*; which when it was full of People, and Spectators, there fell suddenly a most vehement Tempest upon them : Then the *Emperor* plainly declared (I set it down as *Socrates* relates it) how he was affected towards God & his People ; for by his *Heralds* he made Proclamation among the People, saying, *Is it not much better for us to leave these vain Shews and Sports, and with one Mouth, all of us to pray to God, to preserve us safe from this horrible Storm that is falling upon us?* Scarcely were these words uttered, when all the People, with unanimous Consent and Alacrity, began to pray to God ; then the whole City (saith he) in that respect was turned into a Temple ; the *Emperor* himself walking as a private Person, began the *Psalms of Praise* ; neither indeed did his Hope fail him (saith *Socrates*) for immediately there

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was a great Calm and Serenity, and by the Bountifulness of God, there was great Plenty of all Provision the next year.

At another time also, as he saie, beholding the Shews, he received a Message, that one *John*, that tyrannously had Invaded the *Western* Empire, was miraculously overthrown, and slain by his Forces: As soon as he had read the Letter, he said, go too, if ye please, let us leave these Toys, and go to Church, and offer Prayers and Thanks to God, who hath slain the *Tyrant*, as it were, with his own Hand; he and all the People went immediately thro' the middle of the *Hippodrome*, to the Temple of God, and spent the whole day in *Psalms* and *Praises* to God. *Socrat. l. 7. 25.*

Sozomen tells us, that the Subjects looking upon the good Examples that *Arcadius* and *Honorius* the Emperors, and Sons of *Theodosius*, set before them, the *Pagans* were the more easily Converted to *Christianity*, and the *Hereticks* joined to the *Catholick* Church; *Soz. l. 8. 1.* When such Kings come to be sick, and dye, they may say with *Hezekiah*, Remember Lord, I beseech thee, how

*how I have walked before thee in Truth,
and with a perfect Heart, and have done
that which was good in thy sight, Isa. 38.*

3. and they shall hear, *Euge.*

2. If the *Peace of God* rule in the
Hearts of the Subjects, *they will not
curse the ruler of God's people, Exod. 22. 28:*
they will not curse the King, no, not
in their Thoughts; for a Bird of the
Air will carry the Voice, *and that which
hath Wings shall utter the Matter,* saith
King Solomon, Eccles. 10. 20. They
will esteem their good King worth Ten
Thousand of themselves, as the *Israelites*
told *David* their King, when they
would not suffer his Royal Person to
be hazarded amongst them in the Bat-
tle against *Absalom*, 2 Sam. 18. 3.
They will esteem it the highest Wick-
edness, to stretch out their Hand against
the Lord's Anointed, 1 Sam. 26. 9. as
David speaks, when he had *Saul*, his
greatest Enemy at his Mercy; they
will account him, *The Breath of our No-
strils*, Lam. 4. 20: love, honour, and
obey him, in all things just and honest,
as the *Roman* Legions said to *Jovinian*,
that chose him to succeed *Julian* the
Apostate, in the Empire, who said un-
to the Electors; I will not rule over

you, for I am a *Christian*, and you are *Pagans*, and *Idolaters*; (the *Apostate* had corrupted them) Do thou rule over us (said they) and we will be all *Christians*. *Regis ad exemplum*, is an old and true saying. There is therefore great necessity to pray for such as be Rulers, that they may be Subordinate to God, and have Grace to their Power, Pity to others, that God *may cloath their Enemies with shame, but on himself shall his Crown flourish*, as God promised to *David*, Psa. 132. 18. that they may give God a fair Account of their Stewardship at the great Day, in observing and practising what he hath commanded.

2. To Ministers and People.

IF the *Peace of God* rule in the Hearts of the Ministers of the Gospel of Peace, (unless the things that belong to their Peace be hid from their Eyes, Luk. 19. 42:) they will not only follow Peace with one another, but with all Men (Assenters and Dissenters) as much as in them lies, and *Holiness*, without which, no Man shall see the Lord, Heb. 12. 14. That

That *they may see the travel of their Soul, and be satisfied, that the work of the Lord is carried along prosperously in their hand: Is. 53. 11. They will be gentle to their People (as another Paul) we were gentle among you, even as a Nurse cherisheth her Children: Ye are Witnesses, and God also; how holily and justly, and unblameably we behaved our selves among you that believe: And ye know how we exhorted, comforted, and charged every one of you, as a Father doth his Children, 1 Theff. 2. 10, 11.*

Exhorting them as *Fathers, Mothers, Children Brethren, 1 Tim. 5. 1, 2. as St. Paul instructs Timothy; avoiding Non-residence, especially in this State and Time, when they are making a Captain to return to Egypt, Numb. 14. 4. that it may not be said of us, That they that lead thy People, caused them to err and they that are led by them are destroyed, Isa. 3. 12. and they that rule over them make them to howl Isa. 52. 5. I doubt not but the Prudence, and Moderation of the Wise and Learned Men, will silence all Controversies.*

Eusebius tells us in the Life of Constantine, that he said in the Synod of Nice, that the Dissentions of Church-Men, among themselves was an Evil

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beyond all Calamities, and any Foreign Wars whatsoever. Surely, they will not shed the Blood of War in Peace, as *Joab* did, that put the Blood of War upon the Girdle that was about his Loins, and upon his Shooes that were upon his Feet; for which, *David* left him a Bloody Legacy. Let not his hoary Head go down to the Grave in Peace, 1 Kin. 1. 5. Under *Valens* the Emperor (saith *Socrates* l. 4. c. 29.) by occasion of one Godly Man, a grievous and dangerous War, that was undertaken against the *Roman Empire*, was extinct: The *Saracens* had made defection from *Roman Empire*, and under the Conduct of their Queen *Marvia*, began an Offensive War, and that on a most Advantageous Opportunity, when the *Goths* were wasting all *Thracia*; and therefore all the *Roman Provinces* towards the East (they are the words of *Socrates*) had been overrun, and wasted by the *Saracens*: The occasion was this; one *Moses*, a *Saracen* by Nation, lived a Solitary Life in a Desert; who for his eminent Piety, Constancy, Faith and Miracles was very famous; *Marvia*, the Queen of the *Saracens* desires the Ro-

mans

mans to design this Godly Man for their Bishop, and promiſeth to lay down her Arms, to diſband her Forces, and to be at Peace with the *Romans*: *Dictum factum*, 'tis done immediately; and ſo by the *Peace of God*, ruling in the Heart of this Godly Man, and of his Queen, a great Fire is ſuddenly quenched.

Sozomon tells us, l. 7. c. 2. That under *Theodoſius the Great*, the People of *Antioch* had dejected the Statues of the *Emperor* and *Empreſs*, and moſt ignominiouſly dragg'd them with a Rope through the Streets of the City, adding moſt contumelious, and diſgraceful words, no doubt by the inſtigation of the Devil. *Theodoſius* hearing of this Affront and Diſgrace, was highly diſpleaſed, and reſolved to be avenged on them for this Inſolency; whereof the People of *Antioch* being aware, began to relent, to leave off their Fury, and to repent, and to beg with Sighs and Groans Favour of God, to turn his Heart, that they might not be ſuddenly deſtroyed. They compoſed certain mournful Ditties, and Funeral Songs, which they uſed in their ſolemn Prayers at the Throne of

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mans to design this Godly Man for their Bishop, and promiseth to lay down her Arms, to disband her Forces, and to be at Peace with the Romans: *Dictum factum*, 'tis done immediately; and so by the Peace of God, ruling in the Heart of this Godly Man, and of his Queen, a great Fire is suddenly quenched.

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Grace; and they sent their Bishop *Flavianus* to the *Emperor* to appease his Wrath towards them; the which that he might effectuate, he perswaded, and prevailed with the young Men that used to sing at the *Emperors* Table, to sing those mournful Songs, by which the Men of *Antioch* had made their Supplications to God, in their fear and dangerous Condition, with which the *Emperor* was so taken and surprized, that a Flood of Tears gusht from his Eyes immediately, and wet the Cup that was in his Hand; and understanding the matter, he calls *Flavianus*, and laid aside his Anger, and frankly forgave the City. Thus ye see how the *Peace of God* ruled in the Heart of this Prudent and Godly Bishop, and his *Emperor Theodosius*, to prevent the Ruin of the great City of *Antioch*, where the Disciples were called *Christians* first, *Act. II. 26.*

Now, If the Son of Peace be in your Houses, or Parishes, *Luk. 10. 6.* that is, any Men capable of that Blessing, and disposed to receive the Doctrine of Peace, which you Preach, your Peace shall rest upon it; then doubtless ye may keep the Unity of the Spirit in the bond

bond of Peace, Eph. 4. 3. you may follow Peace with them that call on the Lord out of a pure Heart, 2 Tim. 2. 22. tho' dissenting from you in a few small Matters.

Thus shall we procure the love of our Heavenly Father; for if Earthly Parents take Comfort to see their Children kind, peaceful, and helpful to one another, it cannot be, but he that hath all perfections that are in us in the highest degree, shall likewise both approve in this World, and reward in that to come, our love to, and Peace with one another, and say, *Euge serve bone, &c. Possid. in vita August. c. 17.* and upon their Death-Bed say with *Ambrose, non sic vixi ut me pudeat inter vos vivere; sed non mori timeo, quia bonum dominum habemus:* that I have not so lived, as to be ashamed to live any longer among you; but neither am I afraid to die, because we have a good Lord; and that of *St. Paul, I have fought a good fight, I have finished my Course, I have kept the Faith; henceforth is laid up for me a Crown of Righteousness, which the Lord, the Righteous Judge shall give me at that day: and not to me only, but to*

~~them~~ also that love his appearing, 2 Tim. 4. 7, 8.

2. If the Peace of God rule in the Hearts of our Hearers, they will account the Elders that rule well, worthy of double honour, especially they that labour in the Word and Doctrin, as the Apostle speaks, 1 Tim. 5. 17. They will remember them that hath the rule over them, who have spoken unto them the word of God, whose Faith they follow, considering the end of their Conversation; and a little after, Obey ~~them~~ that have the rule over you, and submit your selves: for they watch for your Souls, as they that must give account; that they may do it with joy, and not with grief; for that is unprofitable for you, saith the same Apostle, Heb. 13. 5, 7, 17.

1. Let them hold such Dear, for their Master's sake: Now then (saith the Apostle) we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God, 2 Cor. 5. 20. whom we preach, warning to every Man, and teaching every Man in all wisdom, that we present every Man perfect in Christ Jesus, Col. 1. 28.

2. And

2. And for their Works sake: And we beseech you Brethren to know them which labour among you: And to esteem them very highly for their works sake, and be at peace among your selves, saith the Apostle to the Thessalonians, 1 Thes. 5. 12, 13. upon which account, the Apostle says to the Galatians, They received him as an Angel of God, even as Christ Jesus, and he bears them Record, that if it had been possible, they would have pluckt out their Eyes, and have given them to him, Gal. 4. 14, 15.

3. And for their own sake, These Men are the Servants of the most high God, which shew unto us the way of Salvation, saith the Pithoness, by divine Inspiration, Act. 16. 17. They must not hate them, and persecute them for speaking the truth of God unto them: Am I therefore become your Enemy (saith the Apostle) because I tell you the truth? Gal. 4. 16. As Abab to his shame professeth, concerning Micaiah; by whom we enquire of the Lord; but I hate him, for he doth not Prophecie good concerning me, but evil; 1 Kin. 22. 8. he received the just reward of his hatred by a shot at Ramoab Gilead; the Jews hated Jeremiab the Prophet, but to their
Destructi-

Destruction, *Fer. 38. 4.* And thus they dealt with our Lord, that spake as never Man spake unto them, and did what never Man did among them, both him and his Followers to their dispersion, as at this day; for the wrath is come upon them to the uttermost, *1 Theff. 2. 16.*

He that seeketh my Life seeketh thy Life (saith David to Abiathar, that fled from Saul's Massacre of the Priests of the Lord, and their Town of Nob) but with me thou shalt be in safety, *1 Sam. 22. 23.*

Good Obadiab hid an Hundred Prophets of the Lord, by fifty in a Cave, and fed them with Bread and Water, *1 Kin. 18. 13.* from Jezebel's Cruelty, as Rabab the Cauponeſs (as the Caldee Paraphraſe ſtyles her) hid the Spies from the King of Jerico's rage.

When the Miniſter ſhall ſay at the great day to the Judge of the Quick and Dead, *Loe, I and the Children that God hath gave me, Heb. 2. 13.* And the wer^{ts} which thou gavest me, I have given unto them, and they have received them: Those that thou gavest me I have kept, and none of them is lost, saith our Saviour, *Job. 17. 8, 12.* The Apostle tells

tells the *Thessalonians*, For what is our Hope, or Joy, or Crown of Rejoycing; Are not even ye, in the Presence of our Lord Jesus Christ at his coming, 1 Thes. 2. 19, 20.

3. To Husband and Wife.

IF the Peace of God rule in the Heart of Husband and Wife, which is the first and dearest Relation in the World, and the root of all others, unto which they are called in one Body, that they should no more be two, but one Flesh, Gen. 2. 24. Then the Husband will not deal treacherously against the Wife of his youth, Mal. 2. 15. that is his Companion, and Wife of his Covenant, that is Bone of his Bones, and Flesh of his Flesh (as the first Man speaks) but nourish and cherish it, as the Lord the Church, Eph. 5. 29. as the Apostle speaks of the second Man, that is the Lord from Heaven.

Comfort her as *Elkanah* did *Hannah*, in her Affliction: *Hannah*, why weepest thou? and why eatest thou not? Am not I better to thee than ten Sons. 1 Sam. 1. 8. Not give an occasion of Speech

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When the Minister shall say at the great day to the Judge of the Quick and Dead, *Loe, I and the Children that God hath gave me,* *Heb. 2. 13.* And the words which thou gavest me, I have given unto them, and they have received them: Those that thou gavest me I have kept, and none of them is lost, saith our Saviour, *Job. 17. 8, 12.* The Apostle tells

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Speech against her, to bring up an evil Name upon her that she deserves not, Deut. 22. 14: He will rejoyce with the Wife of his youth; she shall be to him as a loving Hind, and as a pleasant Roe; her Breasts will satisfie him at all times, he will be always ravished with her love, Prov. 5. 18, 19. and never be bitter against her, Col. 3. 19. but dwell with her according to knowledge, giving Honour to the Wife as the weaker Vessel, and as being Hairs together of the Grace of Life, that their Prayers be not hindred, 1 Pet. 3. 7. He will observe (with Joseph) the Embrace of a strange Woman, whose Mouth is smother than Oyl, but the end more bitter than Wormwood, sharper than a two-edged Sword; her Feet go down to Death, her steps take hold on Hell, Prov. 5. 3, 4, 5. Her House (saith he) is the way to Hell, going down to the Chambers of Death, Pro. 7. 27, who so please God shall escape from her, but the Sinner shall be taken by her, Eccles. 7. 26. Live joyfully with the Wife, (saith he again, or enjoy Life) whom thou lovest all the days of thy Life of thy Vanity, which he hath given thee under the Sun, for that is thy Portion in this Life, and in thy Labour, which thou takest.

takest under the Sun, saith Solomon, that injoyneth Cohabitation, Eccles. 9. 9.

2. If the Peace of God rule in the Heart of the Wife, *that was taken out of the Side of her Husband, Gen. 2. 21.* then she will be as careful to preserve his Life, as *Michal* was; that when her Father *Saul* sent to kill him, *Lo Michal let David down thro' a Window, and he went, and fled, and escaped, 1 Sam. 19. 11, 12.* and she laid a Teraphim in his Bed. She will never forsake the guide of her youth, nor forget the Covenant of her God, *Prov. 2. 17.* that she solemnly entred into in the day of his Espousals, in the day of the Gladness of his Heart: She will prove another *Lucretia*, so famous among the *Romans* for Vertue, and Hatred of Baseness; that when she suffered Violence, that she could not resist, stabb'd her self to the Heart, which indignity occasioned a great change in their Government: or rather like the virtuous Woman, whose Price is far above Rubies, the Heart of her Husband doth safely trust in her, *Prov. 31. 10, 11.* because she hath set him as a Seal upon her Heart, as a Seal upon her Arm; her love to him being as strong as Death, *Cant. 8. 6.*
which

which she will more readily choose to undergo, than go aside to Uncleanness with any instead of her Husband: upon whom the Spirit of Jealousie shall never come, which is cruel as the Grave, the Coals thereof are Coals of Fire, which hath a most vehement flame, the Tryal and Punishment whereof, whether just, or unjust, is most severe, as of any Sin whatsoever, Numb. 5. 21, 22. Jealousie (saith Solomon) is the rage of a Man, therefore he will not spare in the day of Vengeance; he will not regard any Ransom, neither will he rest content; though thou givest many gifts, the Husband will accept of no Ransom to save the Adulterer, Prov. 6. 34, 35. Her Husband is known in the Gates, (not by base Scoffs, and Nick-names) when he sitteth among the Elders of the Land, Prov. 31. 23. but by his Wives Godliness and Vertue, she will do him Good, and not Evil, all the days of his Life: As Sozomen reports, l. 7. 6. That Theodosius the Great, was preserved from the Contagious Pestilence of Arianism, that had overrun all the East, by Placilla, the Empress, who kept him in *sanctitate & timore domini*, in Holiness and Fear of the

the Lord: And *Theodoret* tells us, l. 5. 18. That his Wife never gave over calling to his Mind the Laws of God, that she was well acquainted with, and among other things she said unto him; ‘ My Husband, you must remember, what you formerly were, and what you now are; if you perpetually think upon that, you will never be ungrateful to your Benefactor, but you will justly administer the Empire that you have received from him; and upon that account, still worship him that hath raised you to that Dignity. With such gracious Speeches as these (says *Theod.*) she watered her Husband’s Mind continually, beholding her chaste Conversation coupled with Fear, as the Apostle speaks, 1 Pet. 3. 2.

Socrates reports, l. 9. 26. that *Valentinian* Major, made a wicked Law to his perpetual infamy, That a Man should have two Wives, contrary to the Law of God, true Piety, & Christian honesty; whereupon *Salvian* was not afraid to say, That the *Boars* that abhorred that Law lived better than the Nobles that kept it; though *Baronius* in his Annals denies this of him, upon small Ground, yet

it

it was too true : Bloody *Lamech* was the first *Bigamist*, *Gen. 4. 19, 23.*

But to the Man that feareth God, in whose Heart is his Law that made one for one, yet had he the residue of the Spirit, *and wherefore one?* *Mal. 2. 14.* That he might seek a Seed of God, he saith, *Thy Wife shall be a fruitful Vine by the sides of thy House; thy Children like Olive Plants round about thy Table. Behold, that thus shall the Man be blessed that feareth the Lord. Yea, thou shalt see thy Childrens Children, and Peace upon Israel, Psal. 128. 3, 4, 6.*

4. Parents and Children.

I. IF the Peace of God rule in the Heart of the Parents, (which is the second Relation in the World) into which they are called by Nature in one Body, Parental and Oeconomical; then their desire will be, *That he would circumcise their Hearts, and the Heart of their Seed, Deut. 30. 6.* that he that made them Creatures, may also make them new Creatures, according to that Speech of St. Paul, *My little Children, of whom I travel in Birth*

Birth again until Christ be formed in you, Gal. 4. 19. They will Consecrate them to the Lord in their Conception, and solemnly in their Birth and Baptism: They will be careful, that as new born Babes, they may desire the sincere Milk of the word, that they may grow thereby: And that all their Children may be taught of God, the ways of God, that great may be the Peace of their Children, Isa. 54. 13. according to the Evangelical Promise in Isaiah, Then shall they not be ashamed when they speak with the Enemy in the Gate, as the Psalmist speaks, Psal. 127. 5.

Parents ought to bring up their Children for God, that their Children may be the Children of God, that God may be a Father unto them; and they shall be my Sons and Daughters, saith the Lord God Almighty, 2 Cor. 6. 18. They ought not to provoke their Children to wrath, lest they be discouraged, (saith the Apostle) but bring them up in the Nurture and Admonition of the Lord, as God testifies of Abraham: For I know him, that he will command his Children, and his Household after him, that they shall keep the way of the Lord, to do Justice and Judgment, that the Lord may bring upon Abraham that which

he

he hath spoken of him, Gen. 18. 19. They ought to say with *Joshuah*, As for me, I and my House will serve the Lord, Josh. 24. 15. and with Holy *Job*, Offer Burnt-Offerings to God, according to the number of them, Job 1. 5. making mention of them in our Prayers, as occasion is offered, still going before them in good examples, as in holy Instruction, they being more apt to do as we do, than as we say, and do not. Not stroking their Heads as *Eli* did to *Hophni* and *Phineas*, that were Sons of *Belial*; they knew not the Lord; upon whom God did threaten to bring a dreadful Judgment. 1 Sam. 2. 12. at which, both the Ears of every one that beareth it shall tingle, because his Sons made themselves vile, and he restrained them not, 1 Sam. 3. 11, 13.

Theodoret relates a famous History of a noble Man of *Beroa*, l. 3. 18. who was the chief Man in that Republick, whose eldest Son had polluted himself with *Paganish* Impiety, and forsook the true God, and turned *Apostate* with *Julian* the Emperor; this Father, for that cause, expelled him out of his House, and did Abdicate him

him from his Inheritance, as *Adam* was driven out of Paradise, for eating the forbidden Fruit, as a just Punishment of his *Apostacy* from God. The Son went immediately to *Julian*, who at that time was not very far from the City, and told him how his Father had served him for renouncing the *Christian* Religion, and embracing his, and that he had Disinherited him: *Julian* bids the young Man be of good Cheer and Courage, and promiseth to reconcile him to his Father; when the Emperor *Julian* was come into the City, he invited the principal Men therein to a solemn Feast, and among the rest, the Father of this young Man, both whom he commanded to sit at his own Table, and in the midst of the Feast he spake thus to the Father of the young *Apostate*.

S I R,

‘ I Esteem it altogether Unjust, that
 ‘ any Man should offer Violence to
 ‘ the Conscience of him that hath turn-
 ‘ ed aside to another Religion, and
 ‘ would force him against his Will to a
 ‘ contrary Opinion; compell not your
 ‘ Son therefore to adhere to your
 ‘ Religion, though I could easily con-
 strain

' strain you to embrace it: But the
 ' Father sharpening his Mind, by Faith
 ' in God, thus said, *O Emperor, Do*
 ' *you speak of this Knave, of this wicked*
 ' *Villain, who is hateful to God, and hath*
 ' *preferred Falshood to the Truth of God?*
 ' Then *Julian* putting on the Person of
 ' Mansuetude (for such he would seem
 to be) Come, (saith he) give over to
 ' revile; and turning himself to the
 ' young Man, he said, I will take
 ' care of you, seeing I cannot ob-
 ' tain this of your Father. But The
 Tyrant was false, (as all Apostates
 are) for not long after he fell in
Persia, with all the Threatnings that he
 had not obscurely thundred out
 against the good Father of this vile
 young Man, that had forsaken the
 living God, *That he might say to a*
Stock, thou art my Father, and to a Stone,
thou hast brought me forth, as the Pro-
 phet *Jeremiah* speaks, Jer. 2. 7. So that
 great Man shines as a singular Exam-
 ple of Zeal in the Church of God,
 which all Parents ought to look upon,
 who desire to preserve the true Reli-
 gion in their Family, that they may
 give a comfortable Account of all those
 committed to their Trust at the great
 Day.

2. If

2. If the *Peace of God* rule in the Heart of the Children, into which they are called in one Parental and Domestick Body; then they will be always steady, and careful, to honour their Father and Mother, according to the tenor of the Fifth Commandment, which the *Ap st'e* calls, *the first Commandment with promise*, Eph. 6. 2 which some expound of the second Table. Others take it, that that hath a special promise: It is absolutely the first hath a Promise; for that, concerning God's *shewing Mercy to Thousands of them that fear him, and keep his Commandments*, is not a promise, but a part of the Description of God's Nature and Inclination, as *Exod. 34. 6, 7.*

They will shew love to their Parents, and love to one another, by which all Men may know that they are *Christ's Disciples*. as our Lord speaks, *Job. 13. 35.* The *Apostle* tells us, *we had Fathers of our Flesh, which corrected us, and we gave them Reverence*, Heb. 12. 9. that is, their due, with Obedience and Thankfulness, in nourishing, and maintaining them, as *Joseph did his Father, and all his Family in Egypt seventeen Years*, Gen. 47. 12. *David was careful of his aged Parents,*

Parents, when he knew not how to secure himself from the Violence of Saul, 1 Sam. 22. 3. Children must beg their Parents Blessing at all times, as Jacob and Esau, Joseph's and Jacob's Children, Gen. 27. 4. especially at their departing this Life.

Children must not be Stubborn and Rebellious, or Incorrigible, in taking ill Courses; there is a very severe punishment appointed for this horrible Sin: *And they shall say unto the Elders of this City, this our Son is Stubborn and Rebellious, he will not obey our Voice, he is a Glutton and a Drunkard, and all the Men of the City shall stone him with stones, that he dye; so shalt thou put evil away from among you, and all Israel shall hear and fear.* Deut. 21. 20, 21. They must not do as the Prodigal Son, *that wasted his Substance with riotous Living,* Luk. 15. 13. and brought himself to want all things. They must not hate one another in their Heart, Lev. 19. 17. as wicked Cain did his Righteous Brother Abel, that never did him wrong, Gen. 27. 41. as Esau did his Brother Jacob, that resolved to kill him after his Father's Death, Gen. 37. 4. or as the Patriarchs did Joseph, who moved with

Envy

Envy sold him into Egypt, (saith St. Stephen) Act. 7. 9. They improve their Union in the Flesh, to their Communion in Grace and Glory, as Children of their Heavenly Father, as the Seed that the Lord hath bless'd.

5. *Masters and Servants.*

IF the *Peace of God* rule in the Hearts of *Master and Servant*, into which they are called in Body Domestick and despotical, to live under one Roof, and eat of the same Family Provision, then both *Master and Mistress, Man-Servant and Maid-Servant*, will carry themselves towards one another in this Relation, as the Servants of Jesus Christ: For (saith the *Apostle*) *He that is called in the Lord, being a Servant; is the Lord's free-man; likewise, also he that is called, being free, is the Lord's Servant, 1 Cor. 7. 22. Then Masters will give unto their Servants that which is just and equal, as the Apostle exhorts, Col. 4. 1. paying their wages when it is due. The keeping the Wages of the Hiring is a crying Sin, Jam. 5. 4.*

The wages of him that is hired shall not abide with thee all Night, until the Morning, saith Moses, Lev. 19. 13. At his day thou shalt give him his hire: neither shall the Sun go down upon it; for he is poor, and setteth his Heart upon it, (lifteth his Soul unto it) lest he cry against thee unto the Lord, and it be Sin unto thee, Deut. 24. 15.

Not turning them out of Doors, when they are sick, without any further regard of them, *which is a hiding our Eyes from our own Flesh, Isa. 58. 7. The Centurion did not so, that came to our Lord Jesus Christ, the great Physitian, for cure for his sick Servant that lay at home, Matth. 8. 6. Masters must not be extream in the Government and Usage of their Servants, knowing that ye also have a Master in Heaven, Col. 4. 1. saith the Apostle. The Egyptians were ill Masters, that made the Israelites serve with Rigor and Blows, when they were Pharoah's Bond-men, Exod. 1. 13, 14. in so much, that when Moses and Aaron were sent unto them, to comfort and support them, and to preach the Gospel, the glad Tydings of their Deliverance from their sad Condition; but they hearkned not unto Moses for*
Anguish

of Spirit (for straitness or shortness of Breath) and for cruel Bondage, Exod. 6. 9.

Even Mother Sarah is recorded to have dealt hardly with her Hand-maid Hagar, when she had laid in her Husband's Bosom, so as to make her flee from her Face, Gen. 16. 6. that was ready to flee in her Face, with Threats and Frowardness; Correction given in Anger hath usually more of Rigour, than of Right.

Nabal's Servants complain to their Mistress Abigail of their Master's Untowardness and Crossness towards them, and of his Incivility towards David's Servants, that had been very civil and peaceful towards him. *That their Master was such a Son of Belial, that a Man cannot speak to him, 1 Sam. 25. 17. And ye Masters (saith St. Paul) do the same thing unto them (that ye would have done to you if ye were in their stead) forbearing Threatnings, knowing that your Master also is in Heaven, neither is there respect of persons with him. Masters are required to deal bountifully with such as serve them well and long. And when thou sendest him out free from thee, thou shalt not let him go away*

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empty,

empty;—of that, wherewith the Lord thy God hath blessed thee, thou shalt give unto him, Deut. 15. 13, 14.

2. If the Peace of God rule in the Hearts of Servants, into which they are called into one Family, or private Corporation; Then they will be subject to their ow Masters without fear, not only to the good and gentle, but also to the froward, as St. Peter exhorts, 1 Pet. 2. 18. And St. Paul also, Servants, obey in all things your Masters according to the Flesh; not with eye-service, as Men-pleasers, but in singleness of Heart fearing God: And whatsoever ye do, do it heartily, as to the Lord, and not unto Men; knowing that of the Lord ye shall receive the Inheritance; for ye serve the Lord Jesus Christ, Col. 3. 22, 23, 24. To the same effect doth the Apostle direct his Speech to Servants, in the sixth Chapter of the Epistle to the Ephesians, almost the same, verbatim, v. 6, 7, 8.

They must not obey unlawful Commands from whatsoever Master: Saul gave a bloody Command to his Life-Guard that stood about him: Turn, and slay the Priests of the Lord; but the Servants of the King would not put forth
their

their Hand to fall upon the Priests of the Lord, 1 Sam. 22. 17. But (as our Proverb says, If one will not, another will.) Doeg, the Edomite, did readily obey the word of Command, and made no Bones of it, to butcher Four-score and five persons that did wear a Linnen Ephod; and this Obedience tended to the eternal Destruction of the wicked Commander, and cursed Obeyer, and for shedding so much innocent Blood in the Massacre of their City Nob. They murdered themselves in the overthrow at Mount Gilboa, 1 Sam. 31. 4, 5.

Servants must not run away at every word, as Hagar, who tells the truth to the Angel that called to her in her flight, stayed her course, and sent her back again. Hagar, Sarah's Maid, whence comest thou, and whither goest thou? And she said, I flee from the Face of my Mistress Sarah; and the Angel of the Lord said unto her, Return unto thy Mistress, and submit thy self unto her; and she did so, and tarried with her till she was brought to Bed of her Son Ishmael, and many years afterward; for her Son was thirteen Years old when he was Circumcised, and Isaac but eight Days: Gen. 17. 24.

Servants must not answer again with lying, and swearing, as too many do. *Gebezi* sheltered his base Covetous Mind with Lyes to his Master *Elisha*, to enrich himself by the Bounty of *Naaman*, the Syrian; but it brought a plague of Leprosie upon him and his Seed for ever; and he went out of his Masters presence a Leper, as white as Snow, 2 Kin. 5. 27. but came in no more to serve him. They must not despise their Masters, but count their own Masters worthy of all Honour, that the Name of God and his Doctrin be not blasphemed, as the Apostle speaks to Timothy, 1 Tim. 6. 1, 2. They must not speak evil of them, as wicked *Ziba* did of his Master *Mephibosheth*, whom he had falsely accused of High Treason to the King: For he said, to day shall the House of Israel restore me to the Kingdom of my Father, 2 Sam. 16. 3. Upon which false Accusation, the King doth rashly bestow all his Estate upon his Treacherous accuser; but the Holy Ghost testified his Loyalty to the King, who rode out to meet the King at his return; and having made the whole time of the the King's absence, as it were a day of

of Humiliation, and had neither washed his Feet, nor trimmed his Beard, nor washed his Cloaths, from the day the King departed, until the day he came in Peace, 2 Sam. 19. 24. and cleared himself to the King, in shewing the baseness of his Servants; My Lord, O King, my Servant deceived me, 2 Sam. 19. 26. (else I had gone along with Your Majesty for all my Lameness) and he also hath slandered thy Servant unto my Lord the King : — And the King mends the matter well, I have said, thou and Ziba divide the Land : And Mephibosheth said unto the King, yea, let him take all, forasmuch as my Lord the King is come again in peace into his own House. A most noble Expression of a Loyal Subject, concerning one that had betrayed his Master, and look'd for the forfeiture of his Estate, that had justly deserved a shameful Death.

Servants must not discover Family Secrets, unless in such a case, as Jonathan discovered to his Friend David, his Fathers Indignation, and bloody design against him. Nor purloin their Goods, as the Steward of a certain rich Man did, that was accused unto him, that he had wasted his Goods, Luk. 16.

from the first *verse* to the ninth. His Master commends his Policy, but not his Honesty, that cheated his Master for his future Accommodation : But, and if that Servant say in his Heart my Master delays his coming, and shall begin to beat the Men-Servants, and Maidens, and to eat and drink, and to be drunken, the Lord of that Servant will come in a day that he looketh not for him, and at an hour when he is not aware, and cut him in sunder, and will appoint him his portion, with Hypocrites and Unbelievers, Luk. 12. 45, 56. saith our Lord.

How faithful was Moses in all God's House as a Servant ! Heb. 3. 5. and Daniel in Darius's House ; Dan. 6. 3. Joseph in Pharaoh's House, Mordecai in Abashuerus's House, that discovered the bloody Plot of Treason against his Life, Est. 2. 21, 22. How famous is the History of Eliezer, Abraham's Servant, that was sent Ambassador to Mesopotamia, to the City of Nabor, to take a Wife for Isaac ? How scrupulous is he, to undertake so great, and so honourable an Embassy ? How zealous in Prayer to God for his Direction and Blessing ? How thankful for the return of his Prayer, according to

to his Faith, and earnest Desire? How Courteous to the Lady that was given in to his Prayer of Faith? How careful not to eat nor drink till he had discharged his trust, and told his Errand? Last of all, How resolute to return immediately after he had obtained what he went for. His Commission being out, he will not stay one day longer, but make haste home to his Master that sent him for a Blessing to his Son *Isaac*; all this is very remarkable and imitable by all Servants that fear God, and honour their Masters, *Gen. 24.* throughout.

Gracious and Godly Servants have been, and may be Instruments of much good in their Masters House, as that little Girl, that was taken Prisoner out of the Land of *Israel*, by the *Syrians*, was the occasion of her healing of her foul Leprous Master *Naaman*, the *Syrian*, and of his Conversion also from Idolatry, to serve the Lord God of *Israel*. And consequently of his Salvation; all she said unto her Mistrels was this: *Would God my Lord were with the Prophet that is in Samaria, for he would recover*

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him of his Leprosie. He went to him, and was healed, and converted, and made a solemn Protestation that he would cleave to the God of Israel, as is recorded by the Holy Ghost, 2 Kin. 3, 4, 5.

Sozomen tells us, (l 2. 6.) a like History of the Conversion of the Queen of Iberia, by a Captive Christian Maid in the days of Constantine the Great, and of the Conversion of the King and Kingdom from Paganism, by the same Maid afterward. The History is well worth Translating, which is thus :

‘ The Queen being taken with
‘ an incurable Disease, and miracu-
‘ lously restored to perfect Health at
‘ the Invocation of the name of Christ,
‘ by this Christian Woman, devoted
‘ her self for ever to Christ, her De-
‘ liverer: The King admiring at the
‘ Queen’s so suddain Recovery, com-
‘ mands to reward this Captive Dam-
‘ sel with rich Gifts. The Queen told
‘ him, (I relate the words of Sozo-
‘ men) that though these things be of
‘ great value, she regards them not;
‘ she cares not for such things; the only
‘ thing

' thing she values is the Worship of
 ' her God : If therefore we mind to
 ' gratifie her afterwards, and live
 ' peaceably and happily.

' Let us also worship that power-
 ' ful God and Saviour, for he it is,
 ' (if he please) that can make Kings
 ' enjoy that degree of Honour, in
 ' which they are, and can easily cast
 ' down great Men from their Dig-
 ' nities, and of base, make illustrious
 ' and deliver them that are in distress;
 ' which Discourse the Queen using
 ' often to the King, he was distract-
 ' ed with doubtful Cogitations, nor
 ' could be altogether perswaded;
 ' because this thing, for the novel-
 ' ty of it was suspected, and he did
 ' reverence the Religion of his An-
 ' cestors. Not long after this he went a
 ' Hunting in a Wood with his Ser-
 ' vants; on a sudden there fell such a
 ' Cloud of thick Darknes upon the
 ' Wood, that deprived him of the
 ' sight of Heaven, and of the Sun,
 ' as if it had been Night; here eve-
 ' ry one began to fear, and were all
 ' disperfed, the King wandring alone
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Theodoret sets before us a noble Example of *Valentinian's* Abhorrency of Idolatry, l. 3. 15. before his Advancement to the Imperial Dignity; for (saith he) when that mad Tyrant, *Julian*, the *Apostate*, was to enter into the Temple of Fortune, and the Idolatrous Priests stood on each side of the Door, that they might expiate with Holy Water, *Aqua lustrali*, as they

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But how different was his Son *Valentinian Minor* from his Father, the same *Theodoroet* tells us, that being bred up by his Mother, was seduced by her to embrace the *Arian* Impiety, and persecuted the *Oxthodox*; but being overthrown by *Maximus*, the Tyrant, (that under pretence of Religion undertook the Defence of the distressed) as it often falls out; He fled into *Illyricum*, saith *Theodoroet*, being taught by experience, what Profit his Mothers Council brought him. *Theodosius* the Eastern Emperour, being Fifty

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For Conclusion.

If the *Peace of God* rule in our Hearts
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and make them one stick, and they shall be
one in mine Hand, saith the *Lord* by the
Prophet Ezek. 37. 19. It shall be no
 more, *Ephraim* against *Manasseh*, and
Manasseh against *Ephraim*, and they
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and make them one stick, and they shall be
one in mine Hand, saith the Lord by the
 Prophet Ezek. 37. 19. It shall be no
 more, Ephraim against Manasseh, and
 Manasseh against Ephraim, and they
 both together against Judah, Isa. 9. 21.
 Assenter against Dissenter, and Dissen-
 ter against Assenter, and both against
 his *Peace of God*, that ought to rule
 in our Hearts ; but he will teach us his
 ways, and we shall walk in his paths,
 Isa. 2. 3. that our Church may be *Holi-*
ness

ness to the Lord, the first fruits of his increase, Jer. 2. 3. There are some that take the Feet for the Affections of the Soul, but there is no necessity to take the word so; for, the Feet, and way, may be better referred to all the Actions of Men, inward and outward. And the intent is rather to shew that Christ is come, not only to give knowledge, but to reform our Life and Practice, and to conduct us by vertuous and Peaceful Courses to Happiness: *And the way of Peace, Rom. 3. 17.* howsoever it may seem to be meant of all that is peaceful to others, as *Isa. 59. 7, 8.* yet perhaps even there too, it may refer to that which is peaceful to our selves, whether that which brings *Peace* to the Conscience, or generally, all Peace, that is, Prosperity, as the word signifies every where in the *Hebrew Tongue.* God doth by the coming of Christ, guide our Feet into the way of Peace by these Six Steps, which are as the Six Branches of the Golden Candlestick, *Exod. 37. 18.* standing before the Lord of the whole Earth, to enlighten our Darknes, and direct our way towards him, *who is the way, the Truth, and the Life, Joh. 14. 6.*

And

And this Text goes as it were before the Face of the Lord, to keep our Feet in them.

First, By bringing us to Reconciliation, and Peace with God, as *Eliphaz* counsels *Job*; *Acquaint now thy self, with him, and be at Peace, thereby good shall come unto thee, Job 22. 21.* of which, *Rom. 5. 1.* Therefore, being justified by Faith, we have Peace with God through our Lord Jesus Christ.

Secondly, Then, by that we have Peace with all the Creatures of God, which before were at enmity with us, not only the blessed Angels, but all the rest; the stones of Field and Beasts: *At Destruction and Famine thou shalt laugh, neither shalt thou be afraid of the Beasts of the Earth; for thou shalt be in League with the stones of the Field, and the Beasts of the Field shall be at Peace with thee; and thou shalt know that thy Tabernacle shall be in Peace, Job 5. 22, 23, 24.*

Thirdly, Next we have Peace and Tranquility of Mind, that is, the Heart is not filled with fear, suspect if but a Thief stir; but contrary ways: *The Godly Man shall not be afraid of evil Tidings; for his Heart is fixed, and*
he

believeth in the Lord, saith the Psalmist, Psal. 112. 7. see Isa. 57. 20.

Fourthly. Further, We have Peace with Men; we strive as much as may be to have it so; and for our parts are not only Peace-keepers, but Peace-makers, to have the Blessing pronounced to such, *for they shall be called the Children of God, saith our Saviour, Matth. 5. 9.*

Fifthly, We endeavour to keep Innocency and a good Conscience in whatsoever Condition or Station we are in this World, which will bring Peace at last. *Mark the perfect Man, and behold the Upright; for the end of that Man is Peace, saith holy David, Psal. 37. 37.*

Sixthly, Lastly, in Peace we depart out of this Life, with old Simeon, and enter into the Land of Peace, and Eternal rest. O blessed State, even here, how much more there?

And all this, beloved Brethren, let us the more enforce upon our selves, because we do see the times are such, wherein many fall away to Popery, and other damnable Heresies: *And many shall follow their pernicious ways, by reason of whom, the way of Truth shall be evil spoken of, 2 Pet. 2. 2.* (and consequently the

the way of Peace) saith the *Apostle*.
Let us fasten our Footsteps the surelier,
and the more warily, because we see
 their sad overthrow before us as a
 warning of our own Weakness, and
 evermore hold us by the God of Peace,
 and with the *Psalmist*, desiring him
 to establish our Foot-steps in his ways,
 that we fall not from him. *Hold up thy*
Goings in thy Paths, that thy Foot-steps
slip not : And again, *Order my Steps in*
thy word, and let not any Iniquity have
Dominion over me, *Psalm. 17. 5. and*
119. 33.

And contrariways (because Contra-
 ries belong the same Science) how mi-
 serable is the State of the wicked, that
 have God their Enemy, and the Crea-
 tures of God, divided in themselves,
 contentious Men, and delighting in War
 and Strife, as if they had been mounted
 upon the *Red Horse with him, to whom*
power was given to take Peace from the
Earth, and that they should kill one ano-
ther, as you read at the opening of
 the second Seal, *Rev. 6. 4. The way*
of Peace they have not known, saith
 the *Apostle*, *For there is no fear of*
God before their Eyes, that is the
 true Reason of it, *Rom. 3. 17, 18.*
 always